

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

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NEW SERIES  
VOLUME XXVII, No 30

## IN THIS ISSUE

About Fools—By a Wise Woman.....	P. 3
Science and Religion—By Dr. Mullins.....	P. 2
Why Dissatisfied—By J. W. Lee.....	P. 3
Soul Winning—By O. B. Webb.....	P. 6
More About Baptist Press—By Dr. Gunter.....	P. 5
Budget Department—Deaton.....	P. 7
What The Editor Says.....	P. 4
Sunday School Lesson—Venable.....	P. 10

Dr. H. M. King of Jackson and Prof. E. O. Sellers of New Orleans are this week concluding a meeting with Bomar Avenue Church in Vicksburg. It is too early for a full report.

Singer R. A. Walker of Belton, Texas, led the singing for a good meeting with First Baptist Church of Lake Charles, La., recently. He is now with the Baptists of Florence, Texas.

Dr. R. S. Gavin, as announced already in The Record, has resigned as pastor at Quitman and will give himself to the work of evangelism, locating at Laurel about September 1st. His work in the past is his best recommendation and we hope the Lord and the churches will keep him busy.

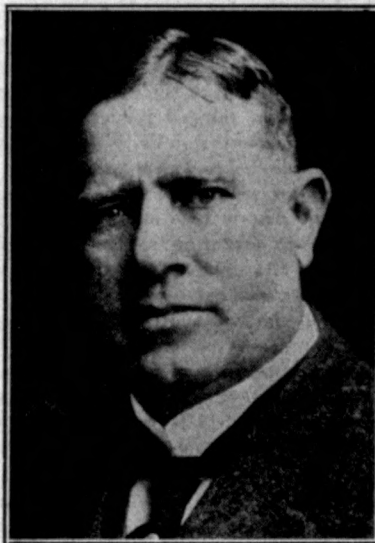
Evangelist J. W. Hickerson writes: "We recently closed a very gracious meeting with Brother C. E. Welch at Canton, Miss. There were forty-nine additions, twenty-eight of them for baptism. There were also twenty-four volunteers for special work for the Lord during the meeting. Brother Grafton of Laurel very ably led the music for us the last week of the meeting.

We are now in a good meeting at the Southside Baptist Church, Wichita Falls, Texas, with Brother A. C. Turner."

Brother Clarence Palmer is twice happy. He began his work recently with Osyka and was married about the same time to Miss Mary Hayes Shelley of Tusculum, Ala. His wife is said to be in every way fitted to help his work. He was reared at Bethany, Miss., and attended the Baptist Bible Institute in New Orleans. When they reached Osyka they found the home furnished and filled—pantry full, table full and everything ready for them. May the Lord richly bless their labors.

Governor Pinchot in a speech before the National Christian Endeavor Convention in Portland, Oregon, last week, made some scathing remarks about Mr. Mellon, Secretary of the Treasury, whose business it is to enforce the prohibition law. He says that only a few weeks since did Mr. Mellon divest himself of his whisky interest valued at millions of dollars, that he was for the larger part of a generation a whisky distiller, and made much of his money in that way; that he has never taken seriously his duty of enforcing the Volstead law; that he could have done it at any time he wished. And yet there are people who say they turned to this administration as their hope of relief from rum control.

## SPEAKS AT THE ENCAMPMENT



DR. C. E. BURTS

## THAT CLARION-LEDGER EDITORIAL, JULY 12th

The Editor of the Clarion-Ledger, Mr. T. M. Hederman, who is part owner of Hederman Brothers Printing Plant, which Plant for a number of years did the printing for the Baptist denomination, makes the charge on his Editorial page, Sunday, July 12th, that I have been "unfair" in my articles in the Baptist Record when giving the facts concerning the Baptist Printing Press and the Press Association resolution by "printing paragraphs without their connections and taking sentences from conversations without giving the full facts and in which, regardless of his intention, he is conveying upon the minds of those who read his articles the wrong impression. The first two articles have been filled with half truths and insinuations."

Here is my answer to this charge of "insinuations and half truths": If Mr. Hederman will publish in his paper, the Daily Clarion-Ledger, every word which he has heard me say concerning the Baptist Press and the Press Association and every word which I have written concerning same and every word which I have heard him say concerning this matter and every word which he has written concerning same, I will publish in the Baptist Record the very same thing. Furthermore, I will correct in the Baptist Record any erroneous statement which either of us may happen to make, provided he will make the same correction in the Daily Clarion-Ledger.

When Mr. Hederman shall have accepted this proposition and when we shall have both carried it out to the letter, the readers can then determine for themselves whether there are "insinuations and half truths" and whether anything has been left out of any of my articles which should have been put in and whether or not there is any unfairness on my part. If Mr. Hederman wants to sustain his charge, he will surely not be afraid to turn the light on.

—R. B. Gunter, Corresponding Secretary.

W. L. Hambrick of Atlanta, Ga., resigns Richardson Street Church to do evangelistic work. His address remains Atlanta.

A card from Dr. J. T. Christian mailed from Jerusalem says, "We are getting on fine, and having a most excellent and happy journey." He was ready to leave for Egypt.

We are in receipt of a letter from a worthy brother recalling an article by Brother T. J. Moore and asking why the committee on Text Books appointed by the State Convention had never reported. The committee did report last year, and the report is in the minutes of the Convention.

It was amusing to see the "high didoes" that Mr. Clarence Darrow cut about the judge asking preachers to lead a prayer in the court house in Dayton during the trial of the evolution teacher. And when at the suggestion of his friends modernist preachers were invited to pray he didn't seem to be any better pleased than before. It reminded one of the demoniac who screamed out in the synagogue while Jesus was teaching. The devil is a queer animal. And then it was a new sort of prayer that the Unitarian preacher prayed in the court house. He addressed somebody (without calling any name) "to whom all pray", when there are millions of people who never pray at all. He spoke of him as "called by many names". Paul said truly, "Some have no knowledge of God".

Whatever else may be said of the trial in Tennessee of a young school teacher for teaching evolution in the public schools, this much is coming out of it: It is going to help define the issue and let the world know on which side people stand, whether on the side of the Bible and supernatural religion, or on the side of those who repudiate the Bible and find no need of the supernatural to explain anything in heaven and on earth. And there are some people in high places who talk glibly of their faith in the supernatural who only accept it in principle and then proceed to deny its application to anything in particular. We will have eventually to rid ourselves of the people who are afraid to declare against evolution for fear it might some day be proven true. There is an irreconcilable conflict between the Genesis account of creation and anything which brings man up through the beast. The story of the creation of Eve from the side of Adam cannot be explained away; neither can the account of the entrance of sin and the fall of man. Any man who when he turns his face south proclaims his faith in an infallible Bible and then when he turns it north, speaks in a compromising tone, is sooner or later going to turn up in the enemy's camp. A statement of faith is of necessity and in the nature of the case an interpretation of Scripture, at least of certain Scriptures. It is not enough to quote the Scripture or declare that we accept the Bible, it must be interpreted. This our confession of faith at Memphis did except in the statement as to the creation of man. When we got to that we simply pointed to the narrative in Genesis and said, "Them's my sentiments". But being asked to define what the words meant we shook our heads and said, "Say yourself".



## THE STATEMENT ON SCIENCE AND RELIGION

By President E. Y. Mullins, D.D., LL.D.

I am arranging to write several articles on the present situation growing out of recent requests. The present article will deal with the statement adopted by the Convention at Memphis on "Science and Religion". But first, a personal word or two. I did not vote for the call for the previous question, as stated by some. Dr. Barton has, however, made perfectly clear his own right and the Convention's right to end debate when its mind was made up. The significant fact is that after having overwhelmingly voted down a motion to limit debate, and later, after two speeches, having with an equally overwhelming majority (about 3,000 as against 200) voted to sustain the call for the previous question the Convention made perfectly clear that it was consciously and intelligently and definitely against further debate.

Again, my plea for fair play was based upon the fact that all parts of the Convention territory were not equally represented; that there were three groups with different views on the point at issue; that in all fairness we should seek a common ground of unity. Fair play was violated in the pre-convention effort to foment discord by some speakers in the Bible Union Conference, an organization which is evidently determined, if possible, to dominate the Southern Baptist Convention. It was violated in the publication of a statement in one of the Fundamentalists organs of what was an outright falsehood, or a criminally careless statement from a Northern Baptist about four members of the Convention.

I have been asked to offer comments on the statement about "Science and Religion" particularly the following statement: "The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor had any proof been forthcoming that man is not the direct creation of God as recorded in Genesis."

A few brethren profess to see something sinister in these statements. The fact that the Convention three years in succession by an instinct of fairness and loyalty to truth, has adopted the above statements, along with others affirming the New Testament fundamentals, as its own view on the evolution question. Every prominent fundamentalist in Kansas City expressed approval of the statement on Science and Religion, to me personally, or in a group meeting, as I was told. Two or three of them have since exco-gerated from the depths of their own consciousness a suspicion that the statements quoted above are a "jower" inserted with deadly intent.

Why, then did the statement about evolution take the above form? The following are the reasons: First, I make some modest claims to scholarship, and therefore, I was compelled to be accurate. Second, I try to be a worthy thinker and therefore, I had to discriminate. Dr. John A. Broadus taught us insistently that one of the greatest of intellectual vices is lack of discrimination. Third, I am a Christian, a follower of Jesus Christ, and therefore I had to be open minded to facts and truths, and loyal to my convictions.

Now, if the reader will review the sentences quoted he will easily see that every statement is rigidly and strictly true. Does any one deny that the "evolution doctrine has long been a working hypothesis of science"? Does any one deny that "it will probably continue to be" a working hypothesis? Certainly no informed or intelligent person will deny these things. They are simply facts of the present situation. Since when, I ask, has the Baptist cause or the Christian cause become dependent upon the denial of facts? Again does any one dispute the state-

ment that "the best exponents (of evolution) freely admit that the causes of the origin of species have not been traced"? Is there denial of the point that "no proof has been forthcoming that man is the direct creation of God as recorded in Genesis"? Who affirms such proof? Where is it to be found? Certainly the evolutionists have not supplied it. What then, is the objection? Perhaps some one will say it is in the phrase "apparent simplicity". Now for the timorous brother who discovers a mare's nest or a viper's den in this phrase a glance into the Century or any other good dictionary will dispel his clouds, arouse him from his pessimism, and put a new song in his mouth.

Apparent means "obvious", "plain", "clear", and it also means "having the character of a mere seeming or appearance, in distinction from what is true or real". The Century mentions, as an example, the apparent motion of the sun around the earth, as distinguished from the real rotation of the earth on its axis. I am justified in saying, in the light of the preceding, that any candid, and honest minded reader will see that the phrase "apparent simplicity" as I employed it in the sentence quoted means having the character of a mere seeming or appearance in distinction from what is true and real. The evolutionist clings to evolution as the one and only explanation of the universe, because it is to him so simple, so clear, so obvious. The truth is, however, that the explanation is only apparent, although it appears so simple. It is like the explanation of the railroad train by the mosquito riding on the rim of the driving wheel of the locomotive, when he affirmed that revolution, revolution, revolution was the one and only explanation of the universe about him.

Now, if there is still any doubting Thomas who thinks there is some dark scheme in the use of the phrase "apparent simplicity" let him read pages 17, 18 and 19 in my book "Christianity at the Crossroads". He will find that I criticize evolutionists for simplifying too much in their explanation. I take the position that an overdone simplicity is misleading. I quote myself: "It is like interpreting the mathematical skill of Sir Isaac Newton by means of the capacity of an educated horse, or of the intellectual ability that creates a table of logarithms by means of the powers of a mathematical pig" (p. 18). In other words evolution does not and cannot explain all the facts of the universe.

Now as a teacher who desires to be scholarly and accurate, as a thinker who desires to be discriminating, as a Christian who wishes to be fair and accurate, and loyal to fact and truth I stated the case in the language quoted. But, be it observed, the Christian fundamentals are all reaffirmed in the same statement, the Virgin Birth, the miracles, the Deity of Christ, the Atonement, His resurrection from the dead, His second coming—these are all reaffirmed! Nowhere in the statement is there any affirmation in favor of evolution, implied or expressed. What the statement says is strictly and rigidly true, that evolution is an unproved hypothesis. Now if any Baptist denies any fact stated in the quotations given he is simply shutting his eyes, and closing his mind, and that is not, never has been, and never will be the Baptist way. Baptists have struggled, have been flogged, and have gone to prison, and have died for the right to recognize and state facts. Whenever a man is found trying to cover up or obscure truths or facts he is no Baptist. It is a truth and a fact that evolution is an unproved hypothesis.

"But", says one, "why not call evolution the devil's lie, and be done with it." The answer is perfectly clear. That is not the Christian method of dealing with a scientific hypothesis. The Christian method is to analyze, examine, and test whatever claims to be truth with any ground of plausibility. "Prove all things hold fast that which is good" (1 Thess. 5:21) is the Scriptural command. Science seeks to discover the facts of nature. This is perfectly legitimate motive

and aim, and it is the height of folly for Christians to try to forbid science to pursue the aim. Such attempt is predestined to fail and to bring reproach upon our religion. What we can do and should do is to demand proof before we accept hypotheses as established facts.

Again, calling it the "devil's lie" and letting it go at that is to imitate some very bad examples and to be in danger of repeating some very fatal mistakes. John Jasper said down to his death and a few generations ago many Christians said that the denial of the "fact" that the sun revolves around the earth, was the devil's lie, and that it contradicted the Scriptures. No intelligent person sees any such contradiction now. Come to think of it, I believe Voliva, the leader of the Dowie cult in Chicago, does still hold that the sun revolves around the earth, on the ground that the other view is against Scripture.

The issue then amounts to this: One group holds that it is, and the other that it is not right and proper and safe and Christian to recognize facts, viz., the fact that evolution is a hypothesis of science, the fact that its best exponents admit that they have not found the causes of the origin of species, and the fact that nothing has been discovered to disprove the Genesis account of the direct and special creation of man, and the further fact that this hypothesis is still in vogue among biologists. One group holds that it is wrong and improper and unsafe and unchristian to recognize these facts.

Personally I reject the evolutionary hypothesis. I do not believe it has been or ever will be proved. Nothing which biology can ever prove will shake my confidence in the inspiration and authority of the Bible. But, if, in order to be a Baptist and a Christian it requires the denial of facts, the closing of the windows to the light, the putting of the head in the sand, like the ostrich, in order to hide, then I am neither a Baptist nor a Christian. If we are going to save our children and our generation from the evils of Modernism, it will only be by an intelligent and discriminating recognition of the real situation and shaping our course accordingly. The situation can be met. But it will never be done by stuffing cotton in our ears, and putting a blindfold over our eyes, and seizing a club and mauling the heads of people who merely differ with us in insisting on recognizing facts.

Finally, every one familiar with history knows that every great menace to the faith has been met and destroyed in the court of reasonable discussion. The Christian reason must meet the unchristian reason. Religious scholarship must meet the irreligious. True science must meet the false. Radical Fundamentalists are saying to Christian scholars: "Keep still. Don't discriminate. Don't recognize facts. Don't investigate. Don't prove all things, according to the New Testament. Instead of doing these things, call names. Shut your eyes to facts. Be disloyal to facts. And thus you shall glorify Him who was the way, the truth and the life." Meantime the devil, whose lie they inveigh against, is capturing thousands of young people because he knows that the spirit of such radicalism will drive them into his arms. Such Fundamentalism is the best ally of Modernism, because Modernism rejoices in nothing so much as in silencing the voice and stilling the pen of the Christian scholar and thinker.

Now comes the story from New York state that public school teachers there are forbidden to teach the Einstein theory of Relativity because it contradicts Newton. Well there are some funny things in the world. New Yorkers (some of them) are raising a hullabaloo because the law in Tennessee forbids the teaching of a theory that contradicts the Bible. According to this it is all right to contradict the Bible but you must not lay profane hands on the sacred memory of Sir Isaac Newton!



## WHY WERE THE 950 MESSENGERS DISSATISFIED

### With the Statement of "Faith and Message" Adopted by the Southern Baptist Convention in Memphis?

Let it be thoroughly understood that the dissatisfaction was not because of any thing put into the document but because of what was left out. It was not because of any thing that the 2,013 voted for but what they voted against. The 950 tried to insert just a few lines to that strong statement of "Faith and Message", and because they could not insert it they came away greatly grieved. They did not seek to subtract anything from the report of the majority of the committee but they tried to add the material point in the report of the majority. Let me say once for all that the statement of "Faith and Message" as adopted is a strong document but is made weak by what is left out. No chain is stronger than its weakest link. If you ever went seining for fish you know your seine was ineffective if it had a hole in it big enough to let the fish go through. Comparing the statement of "Faith and Message" to a seine there was a hole in it big enough to let all the evolutionists go through. Dr. Stealey and the 949 who voted with him tried hard to patch the hole in the seine. Dr. Mullins, and the 2,012 seemed equally determined to leave the hole wide open and they succeeded by a vote of more than two to one. Many, many believe that Dr. Mullins made the hole in the seine and fought to keep it there because he did not want to catch the evolutionists; in fact he virtually said so in his winsome speech when he said: "All of us felt of course that if it were possible we should find a common standing ground for all Southern Baptists in this Doctrinal Statement". Now what was it that was omitted in the statement of "Faith and Message" that would have closed up the hole in the seine. What was it that the 950 voted to put in and the 2,013 voted to keep out? It was this: In article three is the language: "Man was created by the special act of God as recorded in Gen. 1:27 and 2:7". The 950 voted to substitute for the above the following: "We believe that man came into the world by direct creation of God and not by evolution. This creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life". Gen. 1:27 and 2:7. Had the above been inserted in article three, as the 950 voted to insert it, there would not be so many bleeding hearts among Southern Baptists. As it is many of us are grieved beyond measure. All the theistic evolutionists feel at home now in Southern Baptist pulpits and schools, and they have a right to feel so, because Southern Baptists in assembled Convention in Memphis, Tenn., May 14, 1925, refused to say by a vote of 2,013 to 950 "that man came into the world by direct creation of God and not by evolution; and that this creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life. Gen. 1:27 and 2:7".

No wonder the Commercial Appeal, the great Memphis daily paper, had the next morning in big headlines the following: "Radical enemies of evolution forced to acknowledge defeat, etc."

The reporters for the secular papers had nothing upon which to base their conclusions except the action of the Convention expressed by a vote of 2,013 to 950.

I do not believe for a moment that the vote in Memphis expresses the feeling of Southern Baptists on the question of evolution even though it appears that way.

With all my heart I believe the refusal of Southern Baptists to say that man did not come into the world by evolution, was due to unfair methods on the part of some of our leaders. If the vote of 2,013 to 950 is misleading some of our leaders are responsible. This will be considered in a future article.

—J. W. Lee.

## SOME FOLKS WHOM GOD CALLS FOOLS

Are you one of them? Look and see! A person may call you a fool and be a bigger one himself, but if God pronounces you a fool you are one.

Let us size ourselves by some whom He has so pronounced.

1. "The fool hath said in his heart there is no God". Ps. 14:1; Ps. 53:1. It takes a fool to say that, when system and order reign throughout God's universe, manifested before his eyes in the common things around us, reaching from the life in the tiny drop of water to the myriads of heavenly bodies following their courses with absolute precision. God says he is a fool and wastes no time in trying to prove Himself to him.

2. "The fear of the Lord is the beginning of knowledge"—Then according to God's thinking, some who think they almost have a monopoly of knowledge have not yet learned the a, b, c's of it—"but fools despise wisdom and instruction". Prov. 1:7. "A fool despises his father's instruction". Prov. 15:5.

3. "The wise shall inherit glory but shame shall be the promotion of fools". Prov. 3:35. History tells of one—shall I say man?—who burned the great temple of Diana in order that his name might be known. Does your town ever witness foolish acts committed in order that the doer may get in the limelight?

4. Fools make a mock at sin". Prov. 14:9. "It is as sport to a fool to do mischief". Prov. 10:23. The question is pertinent, Do I really enjoy a joke that in any way hurts or injures my fellow-man? If so, what am I?

5. "A fool layeth open his folly". Prov. 13:16. He has gone so far in sin that he is not ashamed of it. "A wise man feareth and departeth from evil; but the fool rageth and is confident". Prov. 14:16.

6. What trait of character makes a fool? "The folly of fools is deceit". Prov. 14:8. If we stop long enough to get the force of that statement from God's word, surely it will make us strive more earnestly to deal sincerely with our God, ourselves and our fellowman.

7. "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness". Prov. 15:2. Really what do we say when we talk? "He that uttereth a slander is a fool". Prov. 10:18. In the light of this we ought to be very careful to know that the evil report is absolutely true before we repeat it, otherwise we may utter a slander.

8. "The instruction of fools is folly". Prov. 16:22. Then we do not want any of these whom God calls fools to be instructors in our schools.

9. "Every fool will be meddling". Prov. 20:3. Where do we stand in the light of that statement?

10. "A fool uttereth all his mind, but a wise man keepeth it in till afterward". Prov. 29:11. In which do I belong?

11. "As a partridge setteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool". Jer. 17:11.

12. "And he said unto them, take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them saying, the ground of a certain rich man brought forth plentifully; and he thought within himself saying, what shall I do because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods, and I will say unto my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee, then whose shall these things be which thou hast provided? So is he that layeth up treasures for

himself and is not rich toward God". Luke 12:15-21.

Honestly, where do you and I stand when measured by these twelve fools? God help us to meet the issue squarely and by His grace avoid being a fool.

Sincerely,

—Robbie Sumrall,  
Blue Mountain, Miss.

## THAT ARTICLE OF FAITH, BEGINNING WITH "WHEREBY"

I am not a college man, as you may readily see; and I may wrongly interpret the language here used. I take it to mean: By man's fall his descendants inherit a nature corrupt and sinful and are condemned from birth; and as soon as responsible age is reached become actual transgressors. Am I correct? Does it mean that babes are corrupt in nature, in bondage to sin and condemned?

I never examined with special care our articles of faith, feeling it was better to study the word of God; until they became so much discussed lately in our denominational papers, and so, I was surprised when I saw this one. I have studied the word of God to satisfy my own mind as one carrying a father's responsibility. I cannot believe that any human being is, or can be, condemned who has not transgressed God's law. Do you say: The language fairly interpreted does not mean what I suppose? Then I suggest though not a college man, I could write it so that even college men could easily understand its meaning. I could write it: "Whereby his posterity inherits a nature corrupt and in bondage to sin, and as soon as they are capable of moral action become actual transgressors and fall under condemnation". This expresses my belief. If in the dark I would appreciate being put in the light,

—Old Iota P.

At the request of the family of the late Rev. A. C. Dixon, D.D., and of friends, Mrs. Dixon has consented to write the biography of her husband. She is anxious to secure from those who came in personal touch with Dr. Dixon, or were converted under his ministry, any personal bit of information which they can send her. She will doubtless receive more information than she can use, but out of it she hopes to winnow much that will be available.

Mrs. Dixon will spend the summer in Europe looking up information there in regard to his work while pastor of the Spurgeon Baptist Tabernacle. Letters can be addressed to her care of the University Baptist Church, Baltimore, Md.

The Virginia Baptist Board passed a resolution expressing it as their judgment that no board or institution should issue bonds to be paid for out of denominational receipts until the matter had been approved by the General Association.

## HORSE SENSE

By Rev. A. Portleigh Humdinger

Folks is quare, I tell you. When a feller does you a wrong he aint never going to forgive you for the wrong he done to you. If a guy here at Heckville gets to snortin about the way the government is run, I ast him "Did you run last time?" It aint no trouble to be elected to anything if the folks want you. Smoke that.

The Baptist Record costs less than four cents a week. Try a little new furniture in your upper story—this is as cheap as any instalment we ever heard of.

You can put the Record in the Budget cheaper than you can print a church bulletin.



# The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## OH NOBLE JUDGE

Before the famous Dayton trial began The Baptist Record expressed the opinion that the only thing for determination in that so-called evolution case was whether the defendant is guilty of violating the law of the state of Tennessee, and whether the law itself is constitutional. A great hubbalooboo has been raised about the conflict between evolution and religion, and the idea went abroad that there was to be a battle royal to determine the issue between these two. But it has turned out as we had expected. The Judge is holding the lawyers to the question in hand, whether or not John T. Scopes has violated the law, and whether in the opinion of the court the law is in harmony with the constitutions of the state and of the United States. He has rendered two decisions which we believe to be in harmony with these ideas and in conformity to common sense and fundamental justice.

He first decided that there was no good reason to dismiss the indictment against Scopes, and so expressed it as his opinion that the law is constitutional. In the next place he decided that expert testimony of scientists was not necessary and relevant in determining the law and the facts in this case. These two decisions are the product of a clear head and a judicial temperament. The attorneys for the defense tried in every way to divert attention from the matter before the court, and introduce matters that were entirely extraneous. They tried to make it appear that it was a fight between knowledge and ignorance, between tolerance and bigotry, between freedom and bondage, between science and the Bible.

All these subjects are good subjects to discuss on the platform and in the newspapers, but not in the court house. It is not a question as to whether evolution is right or wrong; whether it is in conflict with the Bible or not. It is not a question as to whether this particular law in Tennessee is a good law or not. The law is in the code. It is not for judges and lawyers to say whether it is good or bad, to say whether they like it or don't like it. The only business of judges and sheriffs and all courts is to see that the law is enforced.

There's plenty of room on the outside of the court house to fight all the battles to a finish, and there will be plenty of contestants in the arena. The battle will be fast and furious and far to the end. We are going to have plenty of time to discuss it, and there will be plenty of people, capable and incapable, who will speak their minds. But what we wanted to do is to express our appreciation of a judge who did not get bumfuzzled and bamboozled by a few high-powered bulldozing infidels who volunteered their services to see that evolution did not perish from the earth.

Brother W. G. Cswalt writes that the church at Dundee has built a beautiful brick church, small but adequate to their needs, with four extra Sunday School rooms. The pastor is Brother B. W. Walker of Friar's Point.

## DAYTON DOINGS

By The Editor, Jr.

Dayton, Tenn.—The modernists, as represented by Dr. Charles Francis Potter, of New York, are finding conditions most discouraging around Dayton, scene of the Tennessee evolution law trial.

The widely-published Unitarian minister, teammate of agnostics and foe of orthodox Christianity, met with keen disappointment when he discovered the steadfast faith of the mountain people of Eastern Tennessee and experienced deep chagrin over the lack of enthusiasm at his coming and his self-assertive trumpeting.

The crowds which daily have thronged the Rhea county court room where young Scopes is being tried, look upon Clarence Darrow, notorious Chicago lawyer, as the personal representative of the devil, if not the incarnation of Satan himself. The sinister countenance and blasphemous speech of the defender of Leopold and Loeb furnish ample basis for this conviction.

The hero of the occasion—the embodiment of the principles of fundamentalism—is William Jennings Bryan, who daily receives with modest courtesy the overflowing tribute of affectionate Christian hearts. Mr. Bryan is recognized here, by both parties to the Scopes suit, as the champion of Christian faith and the leader of the spiritual element in the organized evangelical churches.

Dr. Potter went back to New York with but one trophy of his uninvited visit. Through his influence he brought about the withdrawal of a Methodist pastor from his charge and threatened a disruption in the little congregation which refused to permit him to speak from their pulpit on the subject of "evolution".

The pastor, Howard Gale Byrd, a young man of sterling virtues but somewhat hasty temper, was held in high esteem by his membership who expressed regret at his retirement. There had never been any note of discord until Potter arrived.

Revealing his purpose, the Unitarian churchman paid a high compliment to the people of the South. He said in the writer's presence:

"The people down here seem to have a natural antipathy to the doctrine of the modernists".

When I asked him what he meant by the word "natural", in some confusion he admitted that perhaps the term "native" was more suited to his meaning. Certainly the former word was well suited to the truth.

He had come down, he confided to newspaper men, because he knew that "the condition here was a pile of kindling", implying that his own torch of theological and scientific omniscience would set the whole ablaze. But Dayton did not take him seriously.

When Mr. Bryan spoke on the court house lawn Sunday afternoon, the vast grassy area could hardly accommodate the masses of humanity. Automobiles parked for many blocks testified to the hundreds who had come from many mountain and valley homes to hear "the Commoner". A cordial hearing was followed by a reception when the former Secretary of State stood for almost an hour shaking hands with the stream of admirers.

In contrast to this ovation was the greeting given to Mr. Potter, who spoke from the same platform in the evening. Less than one-tenth of the number who had heard Mr. Bryan enthusiastically came to hear the exponent of modernism. A few newspaper men from his own part of the country furnished partial relief from the embarrassment by applause.

The modernist champion further thrust himself into the spotlight by presenting a petition to the court, protesting against the daily opening of court by prayers of fundamentalist preachers. With a second Unitarian minister, a rabbi and a Congregationalist, he declared that these prayers were often offensive to them.

The Christian judge referred their petition to

the local pastors' association and this body of fundamentalist "bigots" at once invited Dr. Potter to lead the next morning's prayer. This he did and two days later the Jewish churchman received a similar invitation.

The defense counsel have repeatedly denounced the Tennessee folk as "ignoramus and bigots". They have insulted Judge Raulston with daily threats and indignities. They have outraged every Christian instinct by their protests against the daily opening of court by prayer.

A deep resentment smolders in the hearts of the people here who have borne these insults patiently. They know that to resist them openly will loose flood-gates of the Northern and unbelieving press ever ready to attack the Southern people and their institutions.

T. T. Martin is doing a courageous work here.

The writer's conviction after two weeks of intimate observation here where the fight is centered, is that the support and backbone of the extreme modernist movement is the agnostic Jew. He has been unable to find any Jew, agnostic or orthodox, who is not heartily in favor of the modernists' doctrines.

And what inconsistency is here? To the Jew the Cross is the most grievous offense and those who attack the fundamentals of Christianity are the foes of the Christ he scorns.

Pastor J. L. Landers wires: "Winans-Powell evangelistic party in great tent meeting here, attracting largest crowds ever known to attend revival services in Iuka. Stores closed for morning services. Meeting continues through this week and next."

Brother C. S. Moulder assisted in a good meeting at Corinth Church, Simpson County. There were 17 additions, 12 of them by baptism. The Pastor, L. S. Gardner, had to give up his six churches on account of ill health. The churches have been kind to him and he is improving. Brother Moulder was kindly treated.

The Editor slipped over to Biloxi the other evening and took a look at the new Baptist Church house. There was nobody home and we didn't get a glimpse of Pastor Posey, but were delighted to see the great commanding building in the best part of the city. What progress Baptists are making in some of this coast country. The building is not finished but is being used and the people are a live bunch. We rejoice with them and pray the fullness of the Father's blessing on them in the great work to be done.

Brother T. J. Norsworthy writes: "After several months spent in meetings in Texas and Louisiana I am back in Mississippi in a meeting with Pastor Geo. S. Jarmon, in Ruleville. Please permit me to say to the brethren that, owing to the cancellation of a meeting which was to have embraced those dates, I have open time embracing the third and fourth Sundays in July which I will be very glad to give some pastor or church. A telegram addressed to me at Meridian, Miss., my home, will find me ready to respond to any call on the shortest notice for a meeting on either of the above dates. I may also have some open time in September."

The Editor is closing a two weeks' engagement with the First Church at Gulfport for Pastor W. A. McComb, and it has been one of manifold pleasure. The mosquitoes were gone. The breeze from the Gulf was always delightful; the people are hospitable and the effort to preach to them found a cordial response. Some were received into the church by letter and baptism, and old friends were found who showed us (Editor and wife) many kindnesses. Baptists have a great plant here and a great opportunity. Dr. McComb is loved and esteemed and his evangelistic passion has started the work forward in a splendid way. The next time we get a vacation we will know where to go.



# CONVENTION BOARD DEPARTMENT

## The Baptist Press and the Press Association Resolution

In addition to the opposition given in the last article, there was a pamphlet sent out in 1923 with the name of Walker Wood, Chairman of the Governing Board of the Mississippi Press Association, signed to it. This pamphlet expressed opposition to the Baptist Press and in addition contained a questionnaire. This pamphlet in the main was published in the Baptist Record after it came into the writer's hands.

The next expression following that was in the early part of the summer 1924 when the Editor of the Clarion-Ledger wrote the Corresponding Secretary at the State Convention Board office for a copy of the auditor's balance sheet, showing how the auditor arrived at his conclusion when he gave the profits of the Press for the year preceding. The Editor also asked in this communication if the Baptist Press paid Federal Income Tax.

This correspondence closed after about one month or so. All of this correspondence was brought to the attention of the Executive Board for their consideration and nothing in addition to what the Secretary had already done was suggested.

The next we heard was this spring when the same Editor desired other information concerning the Press in which he raised again the question of Income Tax and the reason for the name, Better, Printing, Inc., which is the name of the Sales Corporation for the Baptist Press. Again just prior to the meeting of the Mississippi Press Association word came to the writer that a resolution was likely to be introduced in the Press Association condemning the Baptist Press. The writer then asked the Manager of the Press to attend this Press Association Convention, and in the event the matter came up, for him to give the facts concerning the Press. The Manager did so and gave the facts in so far as time would permit.

### The Resolution Itself

The first opposition raised in the resolution seems to be to a letter which was sent out by the Manager of the Baptist Press immediately after the Press was installed. The objection seems to be based on the request of the Manager when he asked a limited number of business and professional men in Jackson, and perhaps a dozen outside of the City, to give the Baptist Press their next order and after the job had been received by them to examine it carefully and mail a check for what they thought it was worth. The letter stated that this was for the initial order. It was also an offer for fifteen days. The Manager said that the men whom he wrote were trustworthy men and knew what a job was worth. He said further that he was following the precedent of some leading business establishments which had followed this method and that the method was praised in some of the business journals. It is a fact that business concerns are still following this method with initial orders. Only recently the president of one of our leading colleges stated to the writer that he had had a similar offer. However, we are certain that this letter did not hurt many people, if anybody. It was more of an introduction and has been sent out only one time. So, nobody can complain much of this one letter. It is a mere bagatelle. The writer, however, does not approve of that method of advertising. The letter went out but once.

Reference is made to certain tax exemptions in this resolution. It is in place to say here that the Baptist Press pays City, County and State Taxes, just as any other business organization does.

Mention is made that the very fact that the Baptist denomination and other religious organizations do not enter into the banking business, grocery, dry goods and other lines of business, is evidence that they should not enter into the printing business. According to Roger Babson,

the printing business was put on its feet by the churches. The banking business, grocery, dry goods and some other lines of business were not started by the churches. The Baptist Board does not need these for carrying on its work. We do need printing and we need it on time and at reasonable prices.

The resolution really comes down to one point and that is that it is opposed to the Baptist denomination entering into competition with printers in commercial lines when it says that the drawers of the resolution want the Baptist denomination to confine themselves to the printing of the Baptist work. It is not clear whether the framers of this resolution want the Press to confine itself to the printing of the Baptist Record, such tracts as are used in the office, letter heads, etc., or whether they mean for the Baptist Press to do all of this printing and then print associational minutes, denominational college catalogues, letter heads, etc., for all of the colleges, and the Baptist Hospital, Baptist Orphanage and other institutions belonging to the Baptist denomination.

Now, if it is a question of competition in commercial printing, the opposition must be to competition itself. So, if it is wrong for the Baptist denomination to enter into competition, per se, this will mean a good deal more than is expressed in the resolution. If competition is wrong here, it is wrong in some other places. It will mean that we shall have to go out of the hospital business. Yet Christ commanded that we should do the work which He did, a part of which was to administer to the sick. But if the Baptist denomination runs hospitals they are bound to be in competition with other hospitals owned by private individuals and by stock companies. It also means that we shall have to go out of the school business, for our schools are in competition in a measure with the schools owned by private individuals and stock companies. Yet Christ commanded us to teach, and there is no better place to do it than in our denominational schools. It means that some of our schools will have to do away with their dairies for they are in competition with other dairies. It means the doing away on the part of the denomination with everything of a commercial nature which in any way competes with somebody else in the same line of business. We shall have to cease to take advertising for the Baptist Record, although Mr. R. M. Hederman, who formerly printed the Baptist Record, said to the writer more than once that a paper could not run in the clear without advertising and that we would have to go after it. This was when I was trying to get the Record printed for less. If competition is wrong, we shall have to sell the Baptist Building, for a part of it is rented for commercial purposes. Then we should be put to the trouble of renting and moving from time to time.

Suppose Prof. M. P. L. Berry, President and owner of Hillman College, should say to the Baptist denomination: "You close up your schools for they are in competition with mine and if you do not I will cease to make contributions to the State Board work." But Prof. Berry is too magnanimous for that; hence, the Baptist denomination is glad because of his sterling worth and the merits of Hillman College to commend unreservedly the work of his school. He has a full school too. Suppose Prof. Brown, President of Heights Academy at Blue Mountain, should say: "You Baptists close up Clarke College; you Presbyterians close up your French Camp and your Pontotoc and Chamberlain-Hunt schools; you Methodists close up your Montrose school, for you are in competition with me." There would be as much reason in such statements as there is in a few printers asking the Baptist denomination to cut out commercial printing. But Prof. Brown would think such a course for him would be absurd. Prof. Brown continues to get the boys, and he is giving them what they need.

We do not believe that the printers fear the

Baptist Press because of unfair business methods. If our methods are unfair, the people will find it out and cease to do business. We rather believe that if one should fear it at all it would be the fear of fair and good business methods. The Baptist Press is not opposed to other printing establishments pursuing the methods which it pursues.

In the next issue will be given some editorials from secular papers concerning this question. It will be observed that one of the Editors states that while he was present at the Press Association that he did not vote for the resolution. You will also note that another says that a very small percentage of the printers were present when this resolution was passed.

In conclusion, the writer wishes to say that if it is wrong for the Baptist denomination to own and operate a printing press, that he will be one of the first, when so convinced, to make recommendation that the Baptists sell out. Again, if the Baptist denomination does not want to own and operate a Press and will say so in their regular Convention of representatives from the churches, the writer is ready to abide by the majority, whether right or wrong for the denomination to own a Press.

It is very evident, however, that it will be impossible for the denomination to own and operate a Press and keep a good corps of workers if confined to the printing of the Baptist Board material, and we see no reason why Baptists of Mississippi should be driven into a corner and put out of this line of business when they are operating in several other states and when some other denominations own many more presses than do the Baptists and when some of them are doing commercial work as well as their own. We only hope that our people will take a broad view of this question and determine what is best for the work of the Kingdom. Not a single man who has ever favored the Press receives one cent of profit as a result of it. The profits go to our mission fund and it is reasonable that one who receives no profit can see as straight on this question as the man who has personal interests at stake, and for that reason wishes the Baptist Press discontinued.

We request the prayers of the Christian people throughout the State for Brother W. W. Kyzar and Brother M. E. Perry. They have made a splendid start in their evangelistic work, having received 113 members at Laurel, 17 at Quentin and the report from Roxie meeting has not been received. That meeting closed Friday, July 17th. Brother Kyzar is in a meeting at Crystal Springs now with Reverend J. P. Harrington. We trust that our people will keep these brethren in mind.

### Houlka Meeting

The writer closed a meeting at Houlka Tuesday night, July 14th, with 20 additions, 17 by baptism and 3 by letter. He has never held a more satisfactory meeting. He has never seen better order or a more attentive congregation. There was not room enough at nights to seat the people. The people of the town were most cordial.

The Church owns a splendid home for the pastor and has a good house of worship with 10 or 12 Sunday School rooms. They have two Sundays a month service and the pastor, Brother A. C. Furr, lives on the field and is doing a good work. We were sorry to have to leave the meeting as there were 5 additions the last night. But it shall continue to afford us joy to remember the courtesies and co-operation of the people at large. We found the pastors and membership of the Presbyterian and Methodist Churches very sympathetic towards our services and their presence contributed to the inspiration. We believe that this Church has a great future before it. There is no indebtedness on the church building and the pastorium also is paid for.

—R. B. Gunter, Sec.



## SOME EXPERIENCES WITH SOUL WINNING

By Olive B. Webb\*

\*Mr. Webb, who is now making his home in New Orleans, is assistant to the president of the Texas & Pacific Railway. He is one of our most consecrated Baptist laymen.

First, let me say Mr. Routh is responsible for this being written. He asked me to write it, so blame him if you don't like what follows:

Second, let me say, with all the emphasis words can carry, that God has taught me one great lesson during these years when I have, spasmodically and even at best only half-heartedly, tried to be His witness—to make my mouth an instrument in His hands to magnify His Christ and point lost boys and men to Him that where there is a will to do that thing, and that will is brought to the point of action, He always makes a way.

Again and again I have launched out, with no definite thought as to how the job was to be done. I just knew I couldn't go wrong in trying to talk for Him; that whether I got anywhere with it or not, He would be pleased that I cared enough to try. And after all, if we can please Him—Him who died for us—isn't that worth trying for? Whether He sees fit to bless and bring our efforts to fruition or not? For, after all, ours is to sow the seed of God's truth, and patiently and earnestly water it with our love and our prayers; to plead with them and plead for them—but the results are with Him.

So, remembering how Philip "arose and went" when the call came to leave that great meeting he was holding in Samaria, and go off down the Gaza road into the desert, and the glory to God and blessing to man that flowed from Philip's prompt and unquestioning obedience to God's call, I've tried, a good many times, when the thought would come to me that I had a bit of leisure and there might be someone near He wanted me to talk to about Him—someone drifting out into eternity—someone my Lord loved and died for just as much as He did me; to launch out, sure that the Holy Spirit, who prompted the thought, would lead me to that one and help me to do the job if I'd just let Him have His way. That's been the hardest thing to do—to let Him have His way. For the tired business man can think of lots of excuses to give his wife for not doing what she would like; he can think of even more excuses for not answering his Lord's call, and so misses rich rewards and gracious blessings he might have, which God would pour out on him if only he would be faithful. I've learned that, too, from the bitter angle of the unfaithful one, for I've held back and side-stepped and failed to rise to opportunities to glorify Him and be used of Him than I've ever taken advantage of.

But when I have really tried, how He has blessed me for it! And how he has made me to know that my little effort, laid at His feet and sent on its way with His blessing, could be made to do things to cause the angels to sing!

One night about three months ago I had to be in a South Louisiana town, and to avoid getting up before daylight next morning to catch the New Orleans train, I took the up-train at 11 p. m. and rode to a little Central Louisiana city, there to wait an hour for the down-train due at 2 a. m.

In the depot telegraph office where I waited there were two young men, one the operator, whose duties had ceased at midnight, and the other the one who had just gone to work. They were fine lads, and, between occasional calls the on-duty one had to answer, we talked about many things—business, politics, crops, the need of rain, of how dependent the farmer is on God for that which makes his crops grow, of our own dependence on Him for all that makes life and makes life worth living. And from that it was easy to swing into an earnest discussion of life itself, and the great blessed truths of God's Book, of His love all around us in nature, of His love as expressed in the gift of His Son.

On we talked, until the one who was off duty had to go, and, in a way I was glad, for, with business men, it's almost impossible to reach their deeper natures—their true selves—to get them down to the great realities of life in the presence of others. At least I've never been able to get one to earnestly discuss his soul's salvation with others present. Just two men and God; one man to plead, one to listen and God to direct and bless; that's the business man's way. Preachers, of course, are different, but it's business men I'm talking about—Christian business men trying to use their business training to the glory of God and the salvation of the lost.

And so I hoped and prayed, but, although the lad had shown his deep interest, he was kept busy practically up to train time, and the best I could do was some earnest words at the last, with a hearty good-bye and a promise to try to get back to see him some other night.

Nearly three months passed and, not having occasion to be in that city at night again, the incident had slipped from my mind. Last week, having an appointment in East Texas, I caught our noon train from New Orleans and that evening at Alexandria we picked up a number of passengers, and as I passed back through the sleepers a nice-looking boy hailed me, and, as I stopped to shake hands, introduced me to the beautiful girl occupying the seat with him—his wife—and then he shyly told me they had just been married.

By that time I had recognized my boy of the telegraph office who had been so earnest that night, so I dropped down in the seat opposite the young couple and talked to them about the great adventure they were launching out upon; of what a wonderful thing life could be for two youngsters like them starting out, hand in hand, to face its joys and sorrows together, if only they could get that conception of life which the Savior taught, that happiness does not flow from having but from giving; that if they could each learn to think of and plan and work for the other's happiness, rather than his or her own, they'd find that the more each gave the other the more they'd have for themselves. (For happiness is like that—the more one gives away the more one has—God sees to that.) And that as they passed down life's road together new joys would bloom with the passing years as life became fuller and richer and their love for each other would deepen and widen, and that especially would this be true if that love and their life together were founded on that "foundation, other than which can no man lay, which is Christ Jesus the Lord." I referred to the fact that often young people marry without stopping to give this vital question of their church relationship, or their relationship to God's Christ, any real consideration—only to wake up, after the honeymoon is over and the deadly routine of every-day life has set in, and find that this thing they had brushed aside so lightly—sure that they were two people who loved each other and things would be bound to work out all right—wasn't working out at all, and I asked them if they had settled that feature of their life together.

They said no; that she was a Baptist and his people were Catholic, but that they loved each other and that was the main thing. I agreed that was a wonderful thing—a thing to thank God for—and then quietly developed the fact that she had been an active member of one of our strong North Louisiana churches, a leader in the B. Y. P. U. and active in both Sunday School and church. Then, with a little picture of how wonderful it is for young married lovers to push their little boat out onto life's sea with the sweet consciousness that Christ Jesus is at the helm, as Lord and Master and Pilot, and no real harm can betide, and of the joy of loving and worshipping and serving Him together through those wonderful years ahead, I left them.

Later, while she was preparing to retire, the boy and I stood out in the sleeper vestibule and,

by the grace of God, settled it. He was ready—had been since that night. He believed the great, vital truths of the Book; believed in God's Christ; knew his own guilt and need of a Savior, and gladly and joyously confessed Jesus as both Savior and Lord. And he loved that little woman—how he did love her! It warmed my own heart to the very core to just see the boy's devotion. So, after the other was settled, I put it squarely up to him; what it would mean to her, earnest and active little Christian that she was, to have to choose (as she so often would if they tried to worship and serve apart) between her loyalty to her Lord and her church and her love for her husband, and how it would set the joybells ringing in her heart anew if, on that wonderful first night together, he could tell her that her Lord and her church were to be his, too.

The boy saw it, and with the light of God's love shining in his own eyes, told me he'd do it. And a few minutes later, as we shook hands and he left me to go to her, he said it again; that he was going to tell her that night that heart-to-heart and hand-in-hand they were going to worship and love and serve together. And after they get their little home furnished I'm to have dinner with them the first evening I'm in that city, and that's one dinner engagement I surely intend to keep.

Next morning, leaving Texarkana, a bright-eyed, freckle-faced boy of 15 was my seat companion. It wasn't a hard task, with the memory of the night before still with me, to swing the lad's thoughts around to the nobler, sweeter things of life and, finding him not a confessed Christian, to lead him to the Savior, and, on the way back late that afternoon, to do the same thing with a fine, husky young brakeman, dead-heading to Texarkana to go to work, with whom I struck up an acquaintance; that night, between Texarkana and Shreveport, I made friends with a fine young Methodist, all of whose six brothers and sisters, he told me, are active, earnest Christians in their little home town; and after he left the train I sat down beside a tall, red-headed lad, who it developed had attended Gulf Coast Military Academy last session, where my boy had formerly gone, and after a pleasant discussion of things of mutual interest, growing out of school life, we swung around to deeper, more worth-while things. Finding he was not a Christian, I helped him to see how easy it is to trust as Savior and Lord and try to follow one who loved a fellow enough to die for him. This last lad and I got to be real friends; his people are prominent planters in North Louisiana, and on his way to school this fall he is to come by and see me at my office in New Orleans.

And what about my work for the Texas & Pacific during this happy and blessed twenty-four hours? Had it been hindered, or belittled, or interfered with in any way? On the contrary I tackled my task at my destination with keener joy and interest and God blessed me in the doing of it, and some of the things I developed in talking to these boys will be helpful to me in days to come. And the fact that I would drop off a moment to see an agent when the train stopped, or talk business to the trainmen or others with whom I came in contact, only impressed these boys with the fact that it wasn't a preacher talking to them, but a business man, just an ordinary, every-day business man, working at his job, but a business man with a very definite idea in his head and heart; that railroading, like any other business, can be carried on most successfully where God is taken into partnership, who believes God does honor the man who tries to honor Him, and that God and business can be served simultaneously to the glory of God and the blessing and prospering of business; and who, instead of reading a magazine or dozing or otherwise "killing time," beguiled the "tediousness" of the long trip to Texas and back by trying to lift Him up before these four lads—Him who said, "I, if I be lifted up, will draw all men unto Me." And He kept His promise—He always keeps it.

—Baptist Standard.



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

### TO ALL MISSISSIPPI BAPTISTS

Having been chosen by the Mississippi Baptist State Convention Board to direct the Stewardship and Budget work of the state, I am taking this opportunity of saying a word to all Mississippi Baptists.

I believe this to be one of the most vital departments of our work. If we can bring all our churches to the Bible plan of financing the Kingdom, our problems in church finances will vanish, and a new day will dawn in Kingdom progress. It is my deep conviction that a proper recognition of our Stewardship and the practical application of this through the Budget will solve most of our financial problems in the churches. I have yet to see a single church, which has faithfully used the Budget, fail in its financial work. Wherever the Budget has been adopted by the churches and persistently pushed, all local and Kingdom causes have been cared for in due time. If we can get all of our churches to adopt the Bible plan and bring into the storehouse of God our offerings, weekly, I have no fear of local indebtedness among our churches, neither will we have heavy debts hanging over our Mission Boards.

I appeal to every pastor in the state to give this department of our work their hearty support, sympathy and co-operation. Our success will depend upon the spirit of co-operation manifested on the part of all the pastors. Will not every church and pastor give to this work their best? You will feel free to use me in any way that I may be helpful to you in the work. It is my purpose to have a Stewardship Institute in every association in the state, and I shall need your sympathy and helpful suggestions in carrying out this work. Will you not now begin to think over some plans for this work following the associational period. I shall visit many of our associations and will be glad to meet the associational organization, and formulate tentative plans for this work.

Asking that you call upon me whenever I can serve you, and wishing for you every success in the work, I am,

Yours for service,

—J. S. Deaton.

### BROTHER S. E. TULL'S ARTICLE ON "SOME BAPTIST LEADERS AND DR. SCARBOROUGH IN PARTICULAR"

I have been away from home in a meeting and as a result I am a week behind in my reading. Have just read Brother Tull's article referred to in the headlines above. I hasten to say: Amen. I would be glad to write my name under Brother Tull's and assume any part of the responsibility of its publication. Brother Tull has given expression to feelings that have been pent up in the heart of thousands of Southern Baptists. The fear of being misunderstood has kept many of us silent. The fear of being charged with "fighting the denomination", "opposing the organized work", "opposition to our co-operative work", etc., by a few of our leaders like Dr. Scarborough, has silenced our tongue and pen because we did not want the unpleasant task of defending ourselves against a false charge. Our co-operative work needs now to be saved from the terrible blunders on the part of some of our leaders. The fault of some of our leaders is a bitter spirit toward those with whom they differ on matters of method and policy, though they agree on doctrine. With other leaders the fault is such an egotism that they are not willing to accept a suggestion from a follower who

loves God and the cause of the Master as well as the leader does. The leader is even offended if the follower insists on anything that does not meet his approval.

The fault with other leaders is their desire and effort to shield the worst form of heretics and thus retain the heretic in denominational fellowship, and if the truth loving follower is quite active in trying to get rid of the heretic, the leader charges such a truth loving follower with "having a brain spasm", thus ridiculing a man for doing what his loyalty to God's Holy Book and his conscience drives him to do. Take Dr. Scarborough for instance. I call his name because I quote from him. In writing of the opposition of many of us to evolution he says: "Many of our people have a brain spasm on this matter now". I am glad he said "many of our people" because they are "many". We are not only numerous but are conscience bound. Our loyalty to the word of God and our love for our denomination drives us to say and do what we are saying and doing in our efforts to combat evolution, and get the evolutionist out of our schools and pulpits. In charging so "many" of us with having a brain spasm, Dr. Scarborough both grieves and amuses me. He grieves me because what is an act of loyalty to God and His Word on our part is looked upon by Dr. Scarborough as only a "brain spasm". Then I am amused because when some one mentions Frank Norris or the Baptist Bible Union to Dr. Scarborough he has as bad a brain spasm as any one can possibly have. I very kindly call Dr. Scarborough's attention to the teaching of our Savior that one should first get the beam out of his own eye in order that he might see clearly to get the mote out of his brother's eye.

Now lest what I have said be misunderstood and misapplied let me say that nothing I have said about the blunders of "our leaders" is intended to apply to any one in Mississippi. During my thirty-nine years as an active pastor in Mississippi I have worked in some capacity with almost every man in Mississippi that can in any sense be called a leader. Without an exception they have been kind in their dealings, considerate of the feelings and respectful to the opinions of all the brethren. But our work in Mississippi is not a work by itself. In our unified budget Mississippi Baptists are joined to all the Baptists in the South. When we contribute to our denominational budget we put our money in a common treasury in a true sense with all the other Baptists in the South. We are joined together in a common cause. This is as it should be. I would not have it otherwise. Since we are so joined together we can hardly hurt the causes and objects that are common to us all without hurting those causes and objects in our own state. When I speak of "our leaders" I am not speaking of the men who are leading the Baptists in the several states but I am speaking of some of the men who are leading Southern Baptists in those causes which are common to all the states. If the reader did not read Brother Tull's article I hope he or she will get the Record of July 9th and read it. He has written exactly what I think ought to have been written. I am willing to sign it without the dotting of an I or the crossing of a T.

—Jim W. Lee.

### A "CLEAVAGE," NOTWITHSTANDING

We have learned that care must be taken and allowances made when dealing with quotations. Reporters are not always reliable. They often make mistakes and misinterpret and misrepre-

sent the sayings of those whom they quote.

Dr. A. T. Robertson of the Southern Baptist Theological Seminary was a delegate this year to the Baptist Union of Great Britain and Ireland. A representative of the Christian World quotes Dr. Robertson as saying: "Speaking for myself, I am both a fundamentalist and a modernist, with my own interpretation of both words. There is no distinct cleavage between them. As a fundamentalist I believe in the great doctrine of grace, while as a modernist I support all scholarship and progress, and welcome any new light which may be thrown on Christian thought."

It is possible, of course, that Dr. Robertson did not say it exactly as here reported, but let us assume that he did. Dr. Robertson, we are sure, is too keen-minded not to discern any "cleavage" between fundamentalism and modernism as commonly understood. He is too well informed not to know that there are between them wide and irreconcilable differences. The first includes while the latter excludes the supernatural element. These two views are not only widely different but acutely antagonistic. And no one knows this better than Dr. Robertson. It must be, therefore, that the author of the statement quoted above has chosen to give the terms fundamentalism and modernism meanings different from those generally accepted. In other words, he has chosen to befoe a situation that calls for clearness. His personal and private interpretation serves as an evasion with reference to the current conflict between fundamentalism and modernism. The doctor seems to have missed a fine opportunity to speak a good, strong word in defense of "the faith once for all delivered to the saints." His statement carries the implication that fundamentalists generally do not "support all scholarship and progress, and welcome any new light which may be thrown on Christian thought." It is a plain inference from his statement that the common run of fundamentalists are not due the credit of sympathy with and support of all real scholarship. And there is the further inference that fundamentalists are not progressive, and are inhospitable toward new light, all of which is untrue to the facts, unfair to fundamentalists and calculated to injure the cause of fundamentalism. Even one as dextrous as Dr. Robertson cannot ride two horses going different ways at the same time.

This friendly but serious criticism of Dr. Robertson will be promptly and cheerfully withdrawn should it turn out that he did not say what the reporter in The Christian World makes him say. —Word and Way.

Mr. S. W. Davis of Atlanta has announced his purpose to give \$15,000 to install chimes in the new building of the First Church in Jackson, Mississippi. This is in honor of his father, who was for many years chairman of the board of deacons in this church and one of the most useful among the membership.

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### In the Interest of Our Rural Church Work

We trust each W. M. U. in the State is acquainted by this time with our efforts to organize societies and W. M. U. Auxiliaries in every country church in the state. Our Vice Presidents have tried to get the information to all of us that each District will secure from the S. S. Board the sum of \$100.00 for this work, if we will show our interest by raising the same amount. One District—the Second—has secured their fund. All the other Districts are working to this end; and we are confident we shall shortly have the privilege of notifying the S. S. Board we are ready for their Gift.

But the object of this note is to call attention to the fact that we have a leaflet, giving special help to those who are interested in this work. It is gotten up by our Miss Slaughter. As Field Worker, she will have much to do with the rural work. Largely to systemize her own work she prepared this "Outline". It is so fine, and so peculiarly adapted to the work in hand, we have had it printed in leaflet form. It will be sent free to all who are interested enough to try to help our country sisters. It is specially helpful to all newly organized societies.

### Ridgecrest

How often the words, "I will lift up mine eyes unto the hills. From whence cometh my strength?" flashed through our minds during those delightful days at Ridgecrest. There in the heart of those mountains, which reminded us over and over again of the power of the God we worship, we were indeed receiving strength mentally, physically, and spiritually.

In the early morning devotional hour, led by Mrs. James, we were brought to see how we should obey in our daily lives Christ's command to follow Him. Then as the hours passed, we journeyed far away to Africa with Miss May Perry. We were made to feel thankful for the work done there while at the same time our hearts were saddened by the great and crying needs. As we came to look at our own land with Miss Leachman, we felt keenly how much we need to make our religion worth something to those around us. Dr. Carver in his masterly way brought us very close to "The Christ who challenges young women awake". Miss Mallory, Miss Bertha Smith from China, and others gave us splendid messages at the evening hours.

While we were having such feasts spiritually and mentally, we were also having feasts physically. A long hike to some beautiful place, or a dip in the swimming pool, or both, made us feel like new persons and also made us good and ready for the fine eats and cold spring water, both of which we had in abundance.

We were proud of the showing our state made in the fine girls that went. We were also proud of the fact that the Home Mission book taught and the Y. W. A. hymn used were both written by our own Miss Lackey.

Twelve of our Mississippi girls attended this second Southwide Y. W. A. Camp. Will you not see that your Y. W. A. has a representative next year at the third Camp?

—Mamye Slaughter.

### Report From Bokohomo Indian Mission

I am happy to be back with my Choctaw Sunday School now for the past four Sundays and am still happier to see such an interest as they take in the Sunday School lesson. At the close of the study the third Sunday in June, one of the Indian men (the clerk of the church then) made a talk and they agreed to meet back at 5 o'clock for a prayer meeting. Another one, the deacon of the church, dismissed Sunday School with prayer. They told me last Sunday they had a good prayer meeting, and would continue to have their prayer meeting every Sunday afternoon at 5 o'clock.

Right here I want to ask all Christian people to remember to ask God's blessings on these prayer meetings. Another thing, I ask for continued prayers for me in this work. There is a Catholic Indian coming among this colony trying to tear up the church. I am praying that while he works with them, God will open his eyes and heart that he may become an earnest worker for Truth.

Our church building fund grows very slowly. The following has been sent in since the report was made in the Record:

Previously reported.....	\$ 86.06
Sandersville W. M. S.....	10.25
West Point W. M. S.....	10.00
Crowder W. M. S.....	2.00
Immanuel, Hattiesburg.....	5.00
Mrs. J. A. Huff, Poplarville.....	5.00
Central W. M., Rawles Springs.....	2.00
Sandersville W. M. S.....	1.25
Mission Sunday School, Jackson.....	1.00

Total.....\$122.56

—Mrs. Sim D. Thatch.

### Fourth District Meeting

The Annual Meeting of the Woman's Missionary Union of the Fourth District was held in the Baptist Church in Louisville June 2nd and 3rd.

In the absence of our Vice President on account of serious illness in her home, Mrs. A. T. Cinnamon presided.

Very cordial words of welcome from the ladies of the Baptist Church were extended by Mrs. Tully with a beautiful response from Mrs. Rhodes of Ackerman.

Reports from representatives from eight of the fourteen counties in the District were heard, with interest. An interesting and instructive pageant was given by the Noxapater Y. W. A.

Mrs. E. R. Simmons gave an inspiring talk on The Tithe a W. M. U. Standard of Stewardship. Miss Slaughter, to whom much credit is due for the success of our meeting, led in a very impressive Discussion of our Plan of Work.

Reports were made by the Departmental Leaders. And the following officers were elected: Vice President, Mrs. E. R. Simmons, Meridian; Member at Large, Mrs. W. H. Van Landingham, West Point; Young People's Counselor, Mrs. G. B. Smalley, Carthage; Personal Service Chairman, Mrs. R. L. Carpenter, Starkville; Stewardship Chairman, Mrs. G. M. Richardson, Macon; Mission Study Leader, Mrs. W. J. Webb, Louisville; District Scholarship Chairman, Mrs. J. K. Armstrong, Louisville.

The Delegates will long remember the many lovely courtesies of the people of Louisville and all went home with the desire in their hearts to do greater service in the coming year.

—Mrs. D. I. Young,  
Recording Secretary.

### W. M. U. Rally at Batesville

On June 30th the Young People's Rally of Panola County was held in the Batesville Baptist Church. Mrs. J. S. Dickens, Y. P. Leader, presided. She led the devotional, and Mrs. A. L. Fitzgerald, Superintendent, led in prayer. Songs and Readings by the young people of Batesville and Crenshaw made up the bulk of the program. These were all well rendered. A luncheon was served under the old oak in the church yard. The attendance was not so large as was hoped for, but the day was worth while to those who came.

—Mrs. A. A. Crawford.

### A Suggested Constitution for Associational W. M. U.

Recently we printed a Suggested Standard for Associations. Today we are giving a Constitution. This is, like the Standard merely a suggestion; any association can make whatever changes it chooses. But we trust each W. M. U. association in the state will adopt both a Standard and a Constitution:

#### Preamble

We, the women of the.....Baptist Association, desirous of stimulating the missionary spirit and the grace of giving among our women and young people, and of aiding in collecting funds for missionary purposes, to be distributed by the Boards of the State and the Southern Baptist Convention, adopt the following Constitution:

Article I. Name:—This organization shall be known as the W. M. U., auxiliary to the.....Baptist Association and the Mississippi Baptist State Convention.

Article II. Object:—The object of the associational W. M. U. shall be: To distribute missionary information, stimulate effort, and to encourage the organization of women's and young people's societies.

Article III. Officers:—The officers of the associational W. M. U. shall be: Superintendent, Secretary-Treasurer, (These offices may be divided so as to have two officers), Young People's Leader, Mission Study Leader, Stewardship Leader, Personal Service Leader.

Article IV. Executive Committee:—The Executive Committee shall consist of the officers of the associational W. M. U. This Committee shall make an annual report to the associational W. M. U.

#### By-Laws

(Such By-Laws as the association deem advisable to be added, considering local conditions.)

W. M. U. Taught in Baptist Bible Institute  
Dear Miss Lackey:

It is with a great deal of pleasure that I have the privilege of announcing that Miss Edna Sanders, an honor graduate of Louisiana College,  
(Continued on page 16)



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Centreville B. Y. P. U.

The Centreville B. Y. P. U. met Tuesday and elected officers for the next quarter as follows:

Senior: Pres., Miss Maggie Hills; V. Pres., Miss Alynne Wood; Secy. & Treas., Mrs. H. D. McGehee; Cor. Secy., Miss Docyia Smith; Chorister, Prof. C. F. Lovorn; Pianist, Miss Ruby Anderson; Bible Leader, Miss, Marguerite Briscoe. Group Leader No. 1, Miss Beatrice Glass; Group No. 2, Mrs. D. G. Anderson.

Junior: Leader, Miss Ruby Anderson; Pres., Atwood Hills; V. Pres., Thos. Marsalis; Secy. & Treas., Marle Graves; Cor. Secy., Mary Lovorn. Group Leader No. 1, Lucy Brumfield; Group Leader No. 2, Beverly Briscoe.

We also organized an Intermediate B. Y. P. U., with the following officers: Leader, H. A. Brumfield; Pres., Lewis Davis; V. Pres., Fannie Kate McGehee; Secy. & Treas., Georgia Ray Brumfield; Cor. Secy., Nan Archer. Group Leader No. 1, Binnie Belle Hills; Group Leader No. 2, Purvis Hills.

Mr. H. A. Brumfield was elected as Director for the B. Y. P. U. as a whole.

We are a live little bunch of workers, and are striving to enlist every available young person in our work here. We believe that B. Y. P. U. means "Beginning Young People's Usefulness" and are endeavoring to prove this to others.

—D. Smith, Cor. Secy.

### Sandy Hook

Rev. A. T. Mitchell is holding revival services in his church at Sandy Hook, Miss., where he has been pastor for some time. The spirit is high and large crowds are packing the house day and night services. D. C. Black is doing the singing. The song services are wonderful, as there are lots of Mississippi's best when it comes to singing in this community. The meeting will close Friday night, July 3rd, and we are trusting it will be a great success.

Yours fraternally,

—D. C. Black.

### Beaumont Intermediate B. Y. P. U. Quarterly Business Meeting

The Beaumont Intermediate B. Y. P. U. had their Quarterly Business Meeting Saturday afternoon, June 27th, at the home of our Leader, Mrs. Baylis Overstreet. The officers of the past quarter turned in their reports of the work just accomplished. The monthly program planning meeting was held the same afternoon at the same place. The Program Committee consisting of the following members: James Roberts, Chairman; Curtis Breland, Stephen Daniels, Vardaman Davis and Bill McCoy. The two members last named being absent, but the

three first named made out the programs for the month and the last two made out their programs later. The Chairman of the Membership Committee, Cleo Roberts, and the Chairman of the Instruction Committee, Carl Adams, Chairman of Missionary Committee, Houghton West, also met and made great plans for the month's work. Frank Loftin, one of the Membership Committee, who was also present, made a poster. Our Director, Mrs. W. G. Griffin, was present at the meetings, also her sister, Miss Willie B. Smith of Hattiesburg, was present as a visitor.

—Nelda Turner,  
Corresponding Secretary.

### Webster County B. Y. P. U. Meeting

In compliance with the wishes of Miss Mary Frances Johnson of Columbus, a meeting of all the B. Y. P. U. organizations of Webster County was held in the Eupora Baptist Church on the afternoon of June 30th. A very interesting program was rendered and some of the country churches in the vicinity of Webster County were invited to join us in an Association.

Rev. Harvey Gray, pastor of the Eupora Baptist Church, was elected President of the Association, and Myrtle Hicks of Mathiston, Secretary and Treasurer. The Association, which includes twenty-six churches, was divided into four groups with a Vice-President over each group. The centers of the four groups—it was decided—will be at Eupora, Mathiston, New Hope and Mantee. From these centers B. Y. P. U. members will be sent to churches in the groups to give programs and to organize Baptist Young People's Unions. Of the twenty-six churches in the Association, only seven have organized unions. This means there is much work to be done. The next meeting of the Association will be held at Walthall, the third Sunday in July, 1926.

—Myrtle Hicks,

Mathiston, Miss.

### Rev. C. M. Morris Resigns at Shubuta

It will be a matter of regret to the many friends and admirers of the family to know that Rev. C. M. Morris has resigned the pastorate of the Shubuta Baptist Church. The Reverend Morris has accepted a call extended him by the Baptist Church at Pascagoula. For seven years this beloved man of God was pastor of the Moss Point Baptist church, and now he returns to the coast and becomes pastor in a live little city adjoining his old field. Both pastor and pastorate are to be congratulated. However, in the going of this good man and his fine family Clarke County in general, and Shubuta in particular, sustain a real loss."

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### Clarke County Tribune.

The writer endorses every word in the above clipping. Brother Morris is well known favorably over the state, but good wife is the best half, and his son, a practicing physician at Macon, Miss., and his several daughters have few equals and no superiors. We need a pastor and wife.

—W. H. Patten.

### Lumberton

The Senior B. Y. P. U. started off on a new six-months period Monday night, July 6, with the following new officers in charge:

President, Floria Breedlove.

Vice-President, Ora McMillan.

Recording Secretary, Bertha Bounds.

Corresponding Secretary, Ruth Fite.

Treasurer, Frank Lawson.

Chorister, James Lee.

Pianist, Ruth Blackwell.

Group Captains—Velma Bond, Ruth East, Myrtle Bounds, Penley Garner.

We have thirty-five enrolled now, and a campaign is now on for new members and more Daily Bible Readers. Our Union refuses to have a Summer "slump", for we want not only to be A-1, but ONE HUNDRED PER CENT.

### The Beaumont B. Y. P. U.'s Hosts to Epworth League.

The four B. Y. P. U.'s of Beaumont Baptist Church were all surprised when our good time which we had planned last Tuesday night was broken up by a downpour of rain. But still we are glad to say that it did not keep us from having our program which we had planned. It was given at the Baptist Church. The visitors were served delicious punch at the door as they entered. The League was invited and there were several present. The program opened by all singing 'America', and then the Juniors sang a number of B. Y. P. U. songs, and then a recitation was given by one of the Juniors, little Beatrice Nixon, and after that one of the members of the League, Miss Alabama Griffin, gave a recitation which all seemed to enjoy. Next was a piano solo by myself. The play which had been gotten up by some of the members, was given, which was interesting to all. The name of the play was, "Poppin' the Question".

After the play it was still raining and we did not get to go on the campus and play our games that each of the Social Committee of the Unions had planned. We were all dismissed and all went home very sorry because we did not get to cut

(Continued on page 12)



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

July 26, 1925

The Council at Jerusalem. Acts 15:1-35

Paul and Barnabas have returned to Antioch and reported the results of their preaching among the Gentiles to the church which had sent them forth. The tranquility of that church was soon disturbed by the introduction of a subject so grave as to imperil the whole missionary movement among the Gentiles.

1. The source of this trouble was not found in the church at Antioch, but is traced back to Judea. "And certain men came down from Judea, saying, except ye be circumcised after the custom of Moses, ye cannot be saved". (Ver. 1.) Possibly the great success of Paul and Barnabas in evangelizing the heathen had promptly reached the ears of the Pharasaic element of the church at Jerusalem. That the door of the Gospel had been thrown open to the Gentiles was sufficient for them to take immediate steps to shut it once for all, "certain ones" come of their own initiative down to Antioch, the centre of this unwarranted disregard of the Mosaic law to begin at once a campaign against this destructive heresy. These legalists and traditionalists found Paul and Barnabas ready for the fray. After a vigorous discussion of the issues involved, in their contention, it was decided that the question could not be settled upon the field of local controversy. It must be adjudicated by the mother church at Jerusalem, under the leadership of the apostles and elders with James as the pastor of that first church. "The brethren appointed that Paul and Barnabas and certain others of them should go up to Jerusalem unto the Apostles and Elders about this question". Passing through Phoenicia and Samaria, Paul and Barnabas made known the success which attended their work among the Gentiles. This story brought great joy to the brethren in these regions. "Upon their arrival at Jerusalem they were cordially received by the church and the Apostles and the Elders, and rehearsed all things that God had done with them". (Ver. 4.) Such a detailed account of God's blessings upon their evangelizing efforts among the Gentiles, would confirm the brethren in Jerusalem in their faith in the divine approval of the movement to give the Gospel to the pagan nations. The success of the movement met the seal of God's approval upon it.

2. The issue stated: The rehearsal of what God had done through Paul and Barnabas did not padlock the lips of the Pharasaic elements in that meeting but brought them to the front in the statement of the issue involved. "But there rose up certain of the sect of the Pharisees who believed,

saying, It is needful to circumcise them and charge them to keep the law of Moses". (Ver. 5.) The issue is stated with haughty bluntness and dogmatic intolerance. Any departure from this rule is a desecration and an impertinence. At this point the meeting adjourned for a season, but to be convened again to consider the issue involved. "And the Apostles and Elders gathered together to consider this matter. And when there had been much questioning, Peter rose up and said unto them". (Vers. 6-7.) There is nothing said as to the assembled church in this second meeting but verse 12 seems to indicate their presence and intelligent interest in the discussion. Peter takes the lead in the discussion, speaking with a candor and moral earnestness befitting the importance of the subject. It is interesting to note his words, "Brethren, ye know that a good while ago that God made choice among you that by my mouth the Gentiles should hear the word of the Gospel and believe. And God who knoweth the heart, bore them witness, giving them the Holy Spirit, even as he did unto us, and he made no distinction between them and us, cleansing their hearts by faith. Now therefore, why make ye trial of God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear. But we believe, that we shall be saved through the grace of the Lord Jesus, in like manner as they". (Vers. 7-11.) Peter brings out the thought that God's attitude to the Gentiles is identical with His attitude toward the Jews. The Gospel of grace is for both Gentile and Jew, and the conditions on which is offered are the same to both, its method of operation and effectiveness are identical. There is no difference in any respect. His position he justifies by concrete examples as found in the case of his preaching to Cornelius and his household, at Caesarea, where God set the seal of His approval in the gift of the Holy Spirit of Pentecost. What God approves we can approve, where God lays down no conditions we must lay down none. Besides circumcision and the ceremonial and sacrificial requirements of Moses made up a burden too heavy to be borne, and the Jews themselves had gone down under this burden. Therefore it ought not to be imposed upon the Gentiles as a condition to salvation. Such an imposition would be a flagrant disregard of the Gospel of grace, the grace of the Lord Jesus Christ.

Paul and Barnabas strengthen the position taken by Peter in rehearsing the signs and wonders which God had wrought among the Gentiles through them. (Ver. 12.) These two brethren had much to tell of special presence and power with them and in them, as they went

forth from Antioch carrying the Gospel to the Gentile peoples in Lesser Asia. James the Lord's brother, and pastor or bishop of the Jerusalem church delivers an address, and makes a suggestion which met with unanimous approval. In his speech James shows that the conversion of the Gentiles and the bestowal of the gracious privileges of the Gospel of the grace of Jesus Christ was not an invasion upon God's purpose and choice of the Jewish nation, but only the fulfillment of God's economy, according to the prophecy of Amos 9:11-12. The passage quoted by James requires a good deal of explanation to fit it into the present discussion. Such explanation, no doubt, James gave. The question was not whether the Gentiles would be saved, but on what condition they could be saved. Though James belongs to the Judaistic party of believers, he is in line in this issue with Peter and Paul and Barnabas. The recommendation which he suggested at the close of his speech met with hearty approval. These are worthy of study, "Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollution of idols, and from fornication, and what is strangled and from blood". (Vers. 19-20.)

Dr. Hort says, "This important decision is obscure in some points. The negative aspect of it is clear enough and speaks volumes. Not only circumcision disappears, but the Sabbath and all other sacred seasons, distinctions of clean and unclean meats, with special exceptions and the Levitical legislation generally; nor again is anything said about the Ten Commandments" (Judaic Christianity P. 63). These abstinences are of a negative character and are doubtless designed to enjoin upon the Gentiles the duty of avoiding anything that would give offense to the Jews. In the synagogues the law is read and preached every Sabbath and so the Jewish Christians would be constantly reminded of any practices on the part of their Gentile brethren which would be regarded as polluting. "Living as the Gentile convert would be in the presence of Jewish Christians, who heard those Mosaic prohibitions read as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits, as would give unnecessary offense". Alford. These abstinences were not so wholly a concession to Judaic believers, but they were in the interest of purity of life in the case of Gentile believers. The most degrading debaucheries formed a part of the religious cult of idolatry, fornication was of such common practice as that it met with no moral protest, and incurred no social penalty. These two were not embraced in the requirements made of the Gentiles because found in the legal system of Moses, but because they are based upon a fundamental principle of right morals and right religion, both of which are vital in the life of believers. The other two

requirements pertain more particularly to the social intercourse of the Jewish and the Gentile believers, who were members indiscriminately of the different local churches. The religious scruples of Jewish believers forbade their "going in and eating" with their Gentile brethren if meats were served with the least taint of blood. They must abstain "from blood" and from things "strangled". The Jewish view of the sanctity of life as inherent in the blood, required that the last drop of blood must be drawn from the body of animals which was served for food. The Gentiles were instructed to avoid this ground of offense. These abstinences, outlined by James, at his suggestion were embodied in a letter, emanating from the Apostles and Elders and the whole church with a conscious guidance of the Holy Spirit. The letter was sent by Paul and Barnabas accompanied by two chosen brethren of high standing, Judas called Barsabas and Silas, "chief men among the brethren". Both form and contents of the letter are worthy of note. "The Apostles and the Elders, brethren unto the brethren, who are of the Gentiles, in Antioch and Syria and Cilicia, greeting: For as much as we have heard that certain who sent out from us have troubled you with words subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from things sacrifice to idols and from blood and from things strangled and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well". (Vers. 23-29).

1. It will be observed that this letter is not mandatory but hortatory. It is advisory; but was possibly all the situation for the time would justify. It vindicated Paul and Barnabas against any disparagement as to their character, standing and recognized the greatness of their work and their heroic sacrifices and sufferings in carrying the Gospel to the Gentiles.

2. There is no assertion of authority here of the church at Jerusalem, over the church at Antioch or those in Syria and Cilicia. There is a community of interest and a comity of relationship, a sense of deepest obligation to help the Gentile churches to solve a disturbing problem, which involved the fellowship of the Jewish and Gentile churches.

3. There is no claim of authority on the part of Peter, over this Jerusalem Conference, or in the letter sent forth to the Gentile brethren. He did not hold the key to the solution of the problem, nor the right to settle the question in the debate. He appears upon a common level with the other Apostles, and James



the Pastor of the Jerusalem church and the whole church, in the effort to reach the right conclusion in this matter.

4. The Apostles and Elders and James the head of the church in Jerusalem did not assume the prerogative of settling the question aside from the "whole church". There is here no council composed of an official class to formulate a canon of ecclesiastical authority which is to control the Gentile churches in their polity and activities in their future work.

5. It appears from the nature of the letter and the subsequent history of the Christian movement that the decrees contained in the letter were never designed to have a permanent force as a rule of conduct. The decrees were "called forth by the circumstances of the times; these were to be a compromise as long as these circumstances lasted". Meyer. When these circumstances ceased to obtain the decrees passed away. The growth and development of the Christian spirit, expressing itself in the excellencies of Christian character created an environment which rendered such decrees superfluous.

It is interesting to trace the history of this letter from Jerusalem to Antioch and the effect it had upon the church at that place. "So they when they were dismissed, came down to Antioch and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation". (Vers. 30-31.) As Judas and Silas were prophets, they exhorted the brethren with many words and confirmed them. "After a season they return to Jerusalem but Paul and Barnabas remained for a time in Antioch, preaching the word of the Lord with many others". (Vers. 32-35.) The disturbing element from Judea had been discredited, a difficult problem had been settled, the door to the Gentiles was wide open. The work of Paul and Barnabas among the Gentiles had been approved, progress was assured.

#### BOOKS! BOOKS!!

I'm taking this means of asking all the readers of the Baptist Record if they will not give some books, or, at least, one book for a library for our State Penitentiary at Oakley. You may not know it, but for the past six or eight months, they have been moving all the young boys and first offence criminals to this farm, getting them away from the more hardened criminals. For two years our church has been working among these boys and quite a few have been converted and joined the church. They have a B. Y. P. U. there with 25 members, doing fine work, in fact, they were A-1 this quarter. Several boys have gone out from this farm, consecrated, working Christians. I have in mind two especially, Joe Flynn and Robert Benoit. One now a member of the Second Baptist Church, the other of Griffith Memorial. Both members of the Flying Squadron and never missing an opportunity to tell the world what their Savior has

done for them. Then, is not this work worth while? We know that one of the greatest factors in our life is the books we read. These boys long for something to pass away their few spare minutes. Let's see that they have a good library. Clean, wholesome books, that men and boys would love to read. I am especially anxious for several copies of "Winning to Christ" and Studies in the Old and New Testaments, as we are planning some Study Courses among the boys. The President of the B. Y. P. U. is anxious for some more copies of the Senior Manual. Please heed this request and let's give them something good to read. If these books are sent to me, I'll see that they are delivered promptly. Remember these boys in your prayers.

—Mrs. L. R. Williams,  
239 Beatty St., Jackson, Miss.

#### THE NORTHWEST MISSISSIPPI ENCAMPMENT

The Northwest Mississippi Encampment will be held in Senatobia, July 27th to the 31st.

The buildings and grounds of the Tate County Agricultural High School make an ideal place for such a meeting. The girls' dormitory will be occupied by the women and the boys' dormitory will be occupied by the men. The spacious auditorium will afford ample room for the general inspirational services and the different class rooms will be used for the study classes. This Encampment has been held for several years past, but heretofore it was felt by those attending that since the two Encampments in the state had been merged into one to be held each year in the extreme southern part of the state, that there is ample opportunity for much greater good in increasing the territory of the Tate County Encampment to embrace the northwest section of the state. Let no one feel, therefore, that the Northwest Encampment is in opposition to the one on the coast. It is for the benefit of those in the northern part of the state who cannot go to the one so far away.

A most excellent program has been arranged for the meeting this year. Knowing the limited space of our paper we shall not ask a publication of the full program but call attention to some of the special features.

Courses of study will be conducted during the five days in Sunday School work under the direction of Brother J. E. Byrd; in B. Y. P. U. work under the direction of Brother A. J. Wilds; in W. M. U. work under the direction of Miss M. M. Lackey. Rev. H. B. Taylor of Murry, Ky., will deliver two addresses each day on some great Bible doctrine. These will be worth going many miles to hear. Rev. J. A. Rogers, Amory, Miss., will deliver several addresses on "The Country Church". Brother Rogers has given his long life to the development of the rural churches and no one is more eminently qualified to discuss this subject. Other addresses will be delivered by Brothers J. G. Lott, W. E. Farr, R. A. Kimbrough, and B.

F. Whitten. The Sunset Services each evening will be conducted by Brother C. T. Johnson of Marks. The music of the Encampment will be under the direction of Prof. E. O. Sellers. Mrs. P. W. Berry will be the Director of Amusement, and Prof. Paul Cooper, Director of Athletics.

The expense of the Encampment will be \$1.00 for registration fee and \$1.00 per day for room and board in the dormitories. Each person is requested to bring linen for beds and towels, and toilet articles. Every pastor and Sunday School worker in Northwest Mississippi is urged to co-operate in making this meeting a success. Let us urge our people, and especially our young ones to take advantage of this splendid opportunity for study, good fellowship and wholesome recreation.

—Walton E. Lee,  
Publicity Director.

#### DAVIS MEMORIAL BAPTIST CHURCH

On the 21st of June our revival began in our church with Brother S. G. Posey, pastor of the First Baptist Church, Biloxi, Miss., doing the preaching. But the real revival had already begun: for we had been having our cottage prayer meetings for two weeks each Tuesday and Friday evenings, and then the regular mid-week prayer service and in each of these meetings we prayed for the mighty power of the Lord to be manifested and we were not disappointed; for He was with us. It was unfortunate that Brother Posey could not be with us on the first day and the first service, but Dr. M. O. Patterson was with us to bring to us a message on prayer and the place it should occupy in our lives. In the evening service then he brought to us a message on Salvation. Two fine messages to beging a series of meetings with. On Monday morning of the second day of the meeting Dr. King, pastor of the Second Baptist Church, Jackson, Miss., brought us a message on the Church. A wonderfully helpful and instructive message. Then Brother Posey came to us in the evening service and remained with us for ten days, bringing from time to time powerful messages. We studied with him in the morning services the letter of Paul to the Philippians and there was only one thing to be regretted about the study and that was that every member of the church was not present to hear the wonderful interpretation of that letter. Then in the evening the services were evangelistic and powerful.

The Spirit of God seemed to be with us in power from the very beginning and seemed to guide in all that was done during the week. There was that fine Christian spirit existing among the people and the church now is determined to go forward in the work of the Lord. The direct result of the meeting was gratifying. There were added to our church roll and truly, we believe, genuinely converted souls, seventy-eight, forty-four of this number for baptism and thirty-four

by letter. Still further results are expected, two having come last Sunday with their letters. We crave the prayers of the people of the Christian brotherhood that the Lord will lead us into greater things for Him and is Kingdom work.

I could not close without speaking a word in behalf of our good friend and brother in Christ, Mr. A. H. Doty, assistant pastor of the First Baptist Church, Jackson, Miss., who led the singing in the evening service for us. He knows how to lead in a glorious way the good old Gospel Hymns that lift people up on higher planes. With these two men of God leading we could not expect any thing less than great things to be done for Christ. We are truly grateful to the Lord for leading these two men our way.

Yours in Christ Jesus,  
—B. W. Hudson, Pastor.

#### GLOSTER, MISS.

Evangelist L. O. Vermillion of Jackson, Tenn., and Singer John Anderson of Mayfield, Ky., have just closed a very fine meeting with our church here. Brother Vermillion is a strong preacher of the old fashioned gospel without any frills or sensations. I am glad to commend him to the brotherhood as an evangelist that will help the pastor and who will stick to the Book and the simple gospel message. Amid the crowd of evangelists so-called who are set on counting numbers and creating a sensation it is refreshing to find one who preaches the simple message of the Gospel and depends upon the Holy Spirit. Our church was blessed and the visible results were 22 additions, the majority of them by baptism. Brother Anderson is a good singer and is a splendid aid in a meeting. They make a good team. No one will make a mistake who has them in a meeting.

—E. K. Cox, Pastor.



#### Wise Pastors!

Wise pastors keep strict track of what their people read. The wiser ones see that the reading is good. The Baptist Record is a safe weekly to put in the homes of all the people at the rate of \$1.50 each. This insures sound reading for the entire family. It costs but it pays to have it in every home.



## MISSISSIPPI HEIGHTS ACADEMY

J. E. BROWN, President  
BLUE MOUNTAIN, MISSISSIPPI

Dear Editor:

I was so pleasantly surprised to find you had published the letter I wrote you, just as I had written it. It proved to be a good idea, however, as the mails are filled with inquiries relative to the school, its plans and purposes. That was the very thing I sought. I therefore write to thank you for printing my letter in your very valuable paper.

I really yearn to get some information to certain parents—men who are too busy to give personal attention to the boy during the formative period of his life. I seek an interview with them relative to my plans for training a boy for a successful business life, and for good, and for God. I want to prove to them the value of the Personal touch, or contact of a preceptor upon the life of the boy. I want to speak to mothers whose husbands are dead. Generally speaking they are perplexed with the cares of life, and often times do not know just what to do with the boy in the home after father goes away. I want to confer with parents whose boys frequent the streets, boys who have too many liberties, and who have bad companionship. The influence of this companionship causes many worries, and much trouble, and frequently costs the family large sums of money defending the boy, and trying to wipe out the shame of the home. Shadows athwart the threshold are not easily dispelled. Lack of proper companions brings most of these shadows. My men and I stay with the boys every day, every night, all the time.

You know there are but four paths that lead from the home. One is to the school house, one to the church, one to the jail house, and one to the mad house. School tuition, and board may appear high, but I can show parents these do not compare with the board at the jail nor the fees of a lawyer.

The church may make calls that seem burdensome, but the jurors pay, and the Recorder's claim are vastly more than all church calls. Jails are not so attractive as the dormitory. School teachers are as genial companions as the guards. Striped clothes are much more costly than baseball or football suits.

I hope to get in an ad with you that will call the attention of parents to some of the dangers that encompass many homes. I want to get the ad in such shape as it will be read by the parents, and have the proper effect upon those whose boys must either perpetuate our good and great government, and hasten the coming of our Lord's Kingdom, or who must witness the coming of another dark age, with no Petrarch or Dante to bring about a Renaissance.

If I can succeed in placing my ad in such form as to attract the attention of the people, and get them to read it, and think of what I am saying, my problem is solved. I want your help in this matter.

Cordially,

J. E. BROWN.

Advt.

## REVIVAL AT NEW HEBRON

Brother R. W. Beckett of Nashville, Tenn., formerly of Amory, Miss., did the preaching in the meeting at New Hebron which began July 5. The attendance was fine. There was not seating room for all during several of the services. The blessings of the Lord were upon us in every service. There were thirty four added to the church. The writer is closing out seven years as pastor of this church. This has been seven years of hard yet joyful work. When we came here there was division, strife, envy and indifference, so far as the writer is able to judge that is not true now. Harmony prevails, interest in every part of the work is splendid. The membership has much more than doubled since we began here. The regular church attendance is fine. The Sunday School has grown so that the church recently decided to build an annex to take care of this phase of the work. These are all blessings from our Heavenly Father, to whom belongs all the glory.

—B. E. Phillips.

## MT. OLIVE

Our meeting at Mt. Olive Church, Heburn, Jones County, began Saturday before the first Sunday in July and closed the following Thursday night. The preaching was done by J. W. Hudson. The people all enjoyed his preaching. Great crowds at every service, and the church invited him to come back next year.

Brother J. W. Rooker was with us Sunday and preached for us at Centerville Sunday evening. Brother Andrew Meadows' membership is there and he was a great help. The church was revived and fifteen members added to the church, ten by baptism and five by letter. We are all rejoicing.

—D. W. Moulder.

(Continued from page 9)

the ice-cold watermelons which were awaiting in the ice house, but nevertheless we all brightened up when they announced the news that we were to have the social over the night following. There was a large crowd present and all seemed to enjoy themselves very much, especially when the melons were cut.

—Nelda Turner,  
Cor. Secretary.

## Baptist Young People Hike Around the World

On Friday, thirty members of the Y. W. A., G. A., and R. A., of Union Baptist Church, Union Church, Mississippi, went on a world hike to learn the conditions and missionary activities of the various countries in which the Baptists have workers. They hiked about five miles, stopping at various homes, each of which represented a different country and was decorated with posters, pictures, etc., typical of that country. Programs were rendered by different groups at each place telling of the life conditions, and needs of that country, and the work the Baptists

are doing there. After each program a refreshment typical of that country was served before continuing the hike. That morning they passed through China, Europe and Africa. After eating lunch in the African jungles, they continued the journey, passing through Mexico, South America, Japan and Palestine.

The hike was concluded with a social in the home of the pastor, Rev. G. C. Hodge (which was Palestine).

—Hannah Mae O'Quinn.

If you need church pews, school desks, theater seats, lodge furniture, jacketed heaters, etc., write J. N. Hall, N. West St., Jackson, Miss., for prices.

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## AT CLINTON

'Are you interested in, or would you care to move to, or near a college town? If so an opportunity is now offered that may not remain long, or repeat itself soon. To accommodate more citizens, lots, houses and lands are now on the market at reasonable prices, with terms. Good business would suggest buying now before the completion of concrete road and other local improvements.

A tract of land nearby of 540 acres will be divided and sold to suit purchasers.

If interested write or apply to Dr. R. W. HALL, Clinton, or Lamar Building, Jackson.

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This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

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## East Mississippi Department

By R. L. Breland

### Notes and Comments

Brother A. G. Pate of Coffeeville Baptist Church departed this life July 6, 1925. He was nearly 71 years old. He was one of the good men whom I have known. He died in complete triumph of a living faith in God. He leaves behind a testimony of his upright life in one noble son and three fine Christian daughters. His noble wife bore her sorrow with Christian fortitude. May the Lord comfort all the bereaved.

Rev. Joseph Jacobs of Crystal Springs, Miss., is open for revival meetings, also for pastoral work. He is well recommended by those who know him best. He is well prepared for either kind of work.

Pastor E. J. Hill of Merton Church, Memphis, will assist Pastor J. G. Murphy in a two-weeks revival meeting at Second Church, Greenwood, beginning the first Sunday in September. He will also be with First Church, Duck Hill, beginning the fourth Sunday in July. Elder W. W. Grafton will lead the singing at the latter place.

A splendid picture of Pastor B. C. Cook and his remodeled church appeared in the Commercial Appeal a few days ago. Brother Cook seems to have done a splendid work at Sardis in his 18 months ministry there.

Elder R. A. Kyle moved to West Point, Miss., where he will be located for the present. He leaves a number of churches pastorless back at Coffeeville.

### Coffeeville

Our ten days revival has just closed. The pastor was assisted by his son, Rev. Clyde Breland of Williamstown, Ky., who did the preaching during the meeting. It was Scriptural, therefore safe, sane and sound. The church was highly pleased with the messages.

Large congregations attended and grew with the meeting. We had about the largest crowd the last night. Only two were added to the church by baptism, but we feel that our church was strengthened and made stronger for the duty of life.

Our new building is fast approaching completion. We hope to begin holding services in it in the early future. Our people are loyal and stand by the building committee in the work. This is something to be appreciated—peace and unity. I find Coffeeville Baptists a right loyal lot of people anyway. Come over and worship with us when it is finished.

### Notes and Comments

Rev. R. A. Kyle and family are now at West Point. We commend them to the brethren over there.

Brother Harry Watts reports a fine Sunday School, B. Y. P. U. and Workers' Convention at Winona last week. Sorry to be kept from attending. This is an annual affair and is doing much good.

The revival meeting at Scobey, Yalobusha County, is set to begin the third Sunday in August, the writer to do the preaching.

Prof. C. L. Crawley was Superintendent of the Philadelphia High School for five years, and they never had a better one. He goes now to Corinth. I recommend him with pleasure to the good people there.

The writer is to assist in the meeting at New Hope, Yalobusha County, beginning the second Sunday in August. Elder R. A. Kyle is pastor. He begins at Elam the first Sunday.

Pastor Lee B. Spencer has resigned at Oakland. His future program is not known. We dislike to see our good pastors leaving. Some good church should call him at once—if such has not already happened.

The programs are out for the Northwest Baptist Encampment which will be held at Senatobia the latter part of July. It is a fine program and indicates a splendid meeting. Our people who can should attend.

### BLUE MOUNTAIN COLLEGE

#### For Women

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is already being raised. Pledges and checks are coming in constantly, but the field campaign will start vigorously about August 1st.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free-stone water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.

Fifty third annual session opens September 16th, 1925. Send for new catalogue.

—Lawrence T. Lowrey,  
President,  
Blue Mountain, Miss.

### JOHNSTON MEETING

It has been my good pleasure to be with the Rev. W. R. Johnson in many meetings, but the one just closed at Johnston Station was the best.

The old church house, along with the little town, was blown away in a cyclone some time ago, but the town and church have been rebuilt, and the outlook for crops of all kinds were never better. There were fifteen accessions, and the faith of the old saints made stronger.

The man who helps Brother Johnson in his meetings is indeed fortunate, for he is one of our best men. His loved wife has been an invalid for long years, and she is the mother of the wife of Brother Sidney Williams, who is now in ill health, but seems to be coming back to his health again.

Rev. Charlie Curtis and family have their membership there, and were helpful in the meeting. Brother Curtis preaches to some nearby churches. Since the going of my wife, I have not preached in many meetings. I felt that I was needed at home, but now my daughters are married, and I am again in meetings—the joy of my soul.

The evangelist, Kyzar, and his singer, Brother Perry, will be with me at the Central Church in September. Brother Kyzar and his singer are making good in the work. Of course, any evangelist is placed to some disadvantage by the fact that the state has been swept by big union meetings.

—J. H. Lane.

McComb, Miss.

### SHANNON AND NETTLETON

We greatly enjoyed having Dr. D. I. Purser, Jr., of Tupelo with us in meetings at Shannon and Nettleton, second and third weeks in June. At Nettleton we had four to join on profession of faith and three by letter. At Shannon seven joined on profession of faith and six by letter. Also enjoyed having Mr. Bryant of

Tupelo to lead the singing at Shannon. May God bless you and yours.

Sincerely, —Chas. Nelson.

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## MISSISSIPPI WOMAN'S COLLEGE

The Endowment required by the Southern Association is now being raised. Hattiesburg in one week gave seventy seven thousand dollars (\$77,000.00). Application for full membership as an A-1 college will be made at the next meeting.

We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences.

Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozone and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students and has attached bath. Dockery Hall and Love Cottage are conducted on the Self-help plan and expenses are very much reduced.

No higher class musicians in the South than Elwood S. Roeder, Director of Music and teacher of Piano, and Barbara Stoudt-Roeder, teacher of Voice. Mrs. Kate Downs P'Pool has been head of Speech Arts Department for ten years. Highest advantages in Art and Home Economics.

A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

J. L. JOHNSON, President,  
Hattiesburg, Miss.



### TO THE BELOVED MISSIONARIES OF THE FOREIGN MISSION BOARD AT HOME AND ON THE MISSION FIELDS

Dear Brethren and Sisters:

The Foreign Mission Board in Annual June Meeting, June 10th, 1925, addresses this communication to each of its missionaries and asks for it the faithful and prayerful consideration by each of you and by all of you in an early meeting of your respective missions.

1. The Board is in much distress and embarrassment because of a debt which has increased notwithstanding careful economy in administration and after we have declined to make appropriations to cover your requests for equipment and for new missionaries. No early relief from this debt is in sight and your Board is, therefore, under necessity of communicating to you sad news. We pray for you that the disappointment which this letter must give you may be borne with Christian fortitude and shall not diminish your zeal for souls.

2. The Board is still left under the necessity of continuing to deny your requests for equipment such as residences, church buildings, etc., and for new missionaries to share the burden of the work with you, and we must in addition to these denials make even more drastic reductions in our expenditures and in meeting your needs. We shall for the present endeavor to keep up the salaries of missionaries and native workers, but we must ask that the most scrupulous economy be practiced in every direction and that no appropriations be asked or expected except such as are absolutely necessary to prevent collapse of the work at any point and such requests only after you have conferred faithfully and put into effect the best economies you can devise, and also after such self-denial as your national brethren and sisters can be persuaded to make for the care of the work in order to help out our depleted resources. Your Board requests that you look diligently for still further items which can be left out of your expenditures with the least disaster to the work.

3. We must request that the expenses of all our schools, hospitals, theological seminaries, publishing houses, etc., be reduced to the lowest running expense possible consistent with good work. In order to reduce the cost to the Board we suggest that tuition and charges be raised wherever practicable, and that native churches be requested to assume a large share in the maintenance of these institutions, and thus help your Board to get out of debt and save our whole foreign mission program from more serious consequences.

4. Treasurers are requested to return at once all old Letters of Credit having in them items for any building which has not been started, and to return all Letters of Credit quarterly having in them the full amount which you are able to save by the economies which we have suggested.

5. We would hold out to you, our beloved missionaries, the hope that Southern Baptists will shortly realize that their foreign mission work is suffering seriously and that marvelous opportunities for winning souls are being lost; and further that they will with larger gifts by those who are able, and with smaller gifts by all who cannot do more pay the debt on the Board and re-enforce you with better equipment and by the appointment of scores of the fine young men and women who are begging to be sent to your relief.

6. The Board again reminds you of the understanding and agreement which it has with all its missionaries that in order that the needs of every one may be supplied alike and impartially, no missionary should appeal to anybody in the homeland for a contribution to any item of need connected with his own work which has not first been approved in regular mission meeting by his fellow-missionaries, and for which the Foreign Mission Board has not afterwards assumed responsibility; but that every missionary should work for the whole foreign mission budget, and advise all contributors to help the Foreign Mission Board meet the responsibilities which it has assumed upon the recommendation of himself and fellow-missionaries. It is not right that one should be eased while others are burdened, and we shall more quickly secure relief for each if all work for the whole budget and take their chances of relief for their own work with their fellow-missionaries.

7. We would again remind you of the action of the Board which has been communicated to all its missionaries, that no deficits and liabilities are to be created for the Board by anybody without the Board's previous consent. With the large number of missionaries and our large and varied activities, it is absolutely necessary that missionaries observe this action of the Board in order to save the Board from great embarrassment in meeting the large and legitimate demands which are upon the Board for the care of the work. The Board cannot be responsible for expenses or expenditures which have not been authorized.

8. We appeal to every missionary of this Board whether connected directly with evangelistic, educational, publication or hospital work, to join with your fellow-missionaries and native Christians and churches, and in concert with the evangelistic campaign at home, in putting on at once and prosecuting throughout the year a most earnest and faithful evangelistic campaign to make this the best year of your life in soul-winning. Perhaps you will find relief and output for your broken spirits, caused by this letter, in pouring your heart into a campaign of soul-winning. It is our joy that all our preachers, teachers, doctors, nurses, etc., look upon soul-winning as their chief business and find in it their greatest joy. Intensify your activity for the next twelve months.

Finally, in the midst of all your labors pray much and often that the

Spirit of God may move upon the Baptist hosts of the South until there shall not be one in all our great church membership who is not a partner with you and with our Lord in bringing a lost world to the Saviour; and cherish daily the assurance that your Foreign Mission Board, collectively and individually, together with a host of true-hearted friends of Foreign Missions throughout the South, pray daily for you and for your work.

—Foreign Mission Board  
Southern Baptist Convention.

### UNION

I have just returned from a twelve days meeting with the Union Baptist Church at Union, Miss., where Rev. G. O. Parker is the much loved and very efficient pastor. The Mississippi Quartette from the Baptist Bible Institute of New Orleans was with us and directed the singing in a very happy way and in all of their messages of song there seemed to be the spiritual power and the approval of God. These are truly great boys.

Dr. Parker, the pastor, is one of the choicest spirits in our denomination and to say that he is a lovable character and a great yoke-fellow for a meeting does not begin to express it. God is wonderfully blessing him in his work. We had forty additions to the church, most of whom came by baptism. Many of them were people far advanced in life. Our congregations at both morning and evening services were very large and seemed to be very appreciative.

It was a joy to me personally to work with my life-long friend, Mr. McLemore, who is one of the leading deacons in that church and one of the most influential citizens in that part of the state. We were boys together and of course it gives me much pleasure to note his success. May the Lord continue to bless that splendid church and pastor. We are glad to be at home again and were greeted last Sunday with a great crowd at both morning and evening services. We are now in our fifth year as pastor here and God is graciously blessing us, for which we are very grateful. May the Lord give the brotherhood this year the greatest meetings of their lives.

—W. E. Farr.

### LIBERTY HILL CHURCH

On the 3rd day of July I was met at Water Valley by Rev. H. L. Johnson, who has been the faithful pastor of Liberty Hill Church for thirty-nine years, and has so much endeared himself to the people as to be highly esteemed by all. After spending a pleasant night in Brother Johnson's home with his son-in-law, Brother Hudson, on the 4th, we had the pleasure of attending an ideal picnic at the Camp Ground School House and were favored by hearing Dr. B. G. Lowrey deliver an excellent address. Dr. Lowrey knows just what to say and how to say it; so all were highly entertained and the time pleasantly spent. The noon-day spread was highly ap-

preciated. Sunday, July 5th, I preached to Brother Johnson's loyal flock at 11:00 A. M. and 4:00 P. M. We also made a talk on the present day need of our denominational literature and stressed the importance of every Baptist home having the weekly visitation of the Baptist Record, as an indispensable means of true information.

Brother Johnson had so well prepared the way for my visiting his flock as to make it possible by an every family canvass to put our paper into thirty-five homes for a whole year. May people and pastor continue to go forward in every Kingdom interest.

—L. E. Lightsey.

### AN APPRECIATION By W. A. McComb

It was my pleasure at State Line a few days ago to hear Brother R. S. Gavin preach twice. To say I was instructed, edified and helped but mildly expresses it. He is clear on his expression of Bible truth. He is logical and forceful without being dry. I regard Brother Gavin as one of the outstanding pulpiteres of Mississippi. I told him that with the message he has and the gift and attainment of delivery with which God has endowed him, he ought to preach every day in the week. It is my opinion that he is doing the wise thing to go into the Evangelistic work altogether. Our churches ought to keep him busy.

### HOW THE KINGDOM GOES IN EUPORA

The work of the Lord moves steadily on here in Eupora. We are having additions to our membership at almost every service. The Lord is very gracious unto us and is building up His kingdom in "these parts".

The pastor slipped away from his work a few weeks ago and had fellowship with the saints at West for a week. The organization for the meeting was well perfected and the good pastor, Brother R. L. Breeland, had things in the very best condition for a meeting. Brother Joe Bryant of Tupelo was there to lead the singing and did it well. It was a great feast to us to have fellowship with these two great kingdom workers. The meeting resulted in eleven additions by letter.

Sunday, July 5th, ushers in a good day for us here. We begin our meeting at that time. Dr. H. E. Dana of the Southwestern Seminary will do our preaching and Brother Orville Cawker of the same Seminary will direct our singing. We are to have a two weeks meeting and we are looking forward to a great revival. In addition to the preaching services Dr. Dana will deliver a series of lectures each evening. The first week he will lecture on Personal Soul Winning and the second week on the book of Revelation. This feature of our meeting is attracting county wide interest. We ask that the Record family pray for our meeting.

As most of you know we have lost one of our efficient members and a



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great citizen in the going of Prof. J. A. Travis from us to become Business Manager of Blue Mountain College. Prof. Travis was ordained unto the office of deacon last October and served well in that capacity. We shall greatly miss him and his good wife from our midst. His place at the head of the A. H. S. here has been filled in the selection of Brother Crawford H. Lipsey and we trust that his place in our church life will be likewise filled by Brother Lipsey. The pastor counts himself fortunate to have such able Christian men to labor with him in the ongoing of the Kingdom. We hear the best of good things of Brother Lipsey and we are sure he will be of untold value to us.

Just now we are in the midst of a County B. Y. P. U. Organization. Miss Mary Frances Johnson is with us and we are to organize Zion Association into an Associational B. Y. P. U. By the time this goes to print our B. Y. P. U. Association will have been organized. In our Association there are ten unions and a growing interest in our B. Y. P. U. work. Brother Wilds was with us a few days in May and organized four of the unions we have in our Association. We are going out for a number of other unions in our county.

Yours for the Kingdom,  
—Harvey Gray.

#### MORE ABOUT THE MEMPHIS CONVENTION

In order to hold the spirit of unity and the spirit of co-operation among Southern Baptists, the committee at Memphis brought in a report of the "Faith and Message", designedly fixed so that no shade of Baptist from the Modernist to the Fundamentalists could be offended. And in order to accomplish this task they adopted the policy of neutrality. Instead of seeking, with much prayer and waiting on the Holy Spirit, to report a message that would please God, they sought to report a message to please all the people. I am not guessing at this, for I heard Dr. Mullins say so, out of his own mouth. Their motive was to keep down division and keep up co-operation, so that the denomination might succeed in raising funds sufficient to pay off all indebtedness of our various Boards, and get our financial standing on a sound basis, so that through the unified budget, our denominational educational institutions might flourish. The motive was good; but the question arises: "Would the end justify the means?" As much as I value Christian education, and with as high esteem as I hold our institutions of learning, I had rather see the doors of the Theological Seminary at Louisville—and all other Baptist schools closed, than to compromise with the modernist for the sake of raising funds, then we are selling out to the devil. We would be placing more value on education than on evangelism; more value on the development of the mind than on the salvation of a soul. To compromise with the modernist (and what I mean, is, to continue to fellowship them, and co-operate with them) would grad-

ually lower our standard of truth in the estimation of the world. But that isn't the worst of it, for when we compromise with these enemies of truth we are forsaking God's Word and surrendering to the devil. Now the thing that we do not need is bitterness and fighting between the Fundamentalists and neutrals and vice-versa. But the thing that we do need is a change in leadership. Whether this is possible or not I do not know. Another thing we greatly need is a big increase in the raising of funds, but not at the expense of compromising the truth. We need men at the head of our educational institutions that are sound in the fundamental doctrines of the Bible. Men who are not afraid to say: "That man came into this world by direct creation of God, and not by evolution". We need men at the head of our schools who do not recognize evolution or science, but who look upon it as a hypothetical religion. Or to be plain, men who are not afraid to brand it a lie. The time has come when to plead neutrality shows weakness and destroys confidence. Men who are non-committal are unfit to lead the armies of God.

—J. E. Heath,  
Duck Hill, Miss.

#### MAIN STREET, HATTIESBURG

We have just closed a good meeting at Main Street, Hattiesburg. Dr. J. W. Mayfield of McComb was with us for eleven days. It was an inspiration to have Dr. Mayfield with us. His great messages were an uplift to us all. He preaches "up and on" instead of "down and out". The beautiful sweet spirit of his consecrated personality exerted a great feature of his ministry among us.

Mr. E. C. Brooks of our own congregation led the singing and did it well. He is a splendid leader, has a rare good voice, and sings with unusually good effect. Our attendance was fine throughout.

My conviction is that we had a real "revival". The spirit of the church was revived in a very marked way, the interest of the community was stirred, and there were twenty-two members added to the church.

We thank all those who remembered us in prayer, and thank and praise God for His blessings.

—J. E. Wills.

#### GREAT MEETING AT MAGEE

The meeting of days in the Magee Baptist Church was indeed a genuine revival. Dr. H. L. Martin of Indianola and Prof. E. O. Sellers of the Baptist Bible Institute, New Orleans, were with us and rendered excellent service in both sermon and song. The attendance was above the average at both the morning and evening services, and particularly at the forenoon hour. The meeting proved a great help to us not only in the number of additions to the church, but in the deepening an experience of grace in the lives of the Christians. Fifty-one were added to the church, twenty-nine of whom were by baptism, and twenty-

two by letter. The church has voted enthusiastically to go forward in the building of a new church. The building committee was instructed last Sunday to employ an architect and perfect plans that the building may be started in the near future.

—J. L. Boyd, Pastor.

#### SCOPES, SKINFLINTS AND SCALAWAGS

Almost five years ago I came to Meadville to preach the gospel. I found that this section of the country was badly infested with poverty, ignorance and "holy rollers" (with much emphasis on all three). Not only was that true in this section but the same could have been said about all the counties of the state. But the "rolly-hollies" are about dead, without flowers thank the Lord, we have said the last sad words over them. As to poverty I see the way clear, for never in the history of this people have we had a better prospect for crops than we have this year. But old ignorance has been busy and hatched out a full family of young, consisting of SCOPES, SKINFLINTS AND SCALAWAGS. Now the three above mentioned children are full brothers—act alike, do alike, and are alike. Now folks what are we going to do about it? Some seem to think we should turn all our printing presses and preachers on them and "eat 'em up whiskers and all". But it seems that Dr. Gunter hit the nail on the head that will kill the entire plan of the devil if we preachers would heed it. (You know he's good at suggesting good things for us preachers but don't he have a hard time getting us to do as he suggests?) Several weeks ago I got a letter from the Doctor and he asked all of us preachers to go out in the highways and hedges for at least one meeting this summer.

Now I try to do all that any of my fellow laborers ask me to do, that I can. So I started out to find a byway or hedge, to preach for a week in. I found it and some more besides. After much prayer I went to a log camp with the WORDS OF LIFE and as best I could under the Spirit power I preached. And you "believe me" JESUS CHRIST GOD'S SON did walk by that camp. Result, fifty three made a profession

of faith and we are going to baptize many of these next Sunday, and organize a church of at least seventy five men and women, and some children thrown in for good measure. In this crowd of converts there is one of the leading whisky men in that community, and when I put him under the water I want it to mean so much that he will never see or think whisky again. Too many drinking Baptists now. Now if we really mean to get rid of this last hatch of the devil's let every preacher in the state pray twice as much as he has been praying, then take THE BOOK of BOOKS and go out after the lost and all these "Scopers" and the like will get real God sent conversion and go to heaven like God wanted them to do when he made them. How many lost souls will Mississippi Baptists win for the Master this summer? It's SOULS OF THE LOST that the Master wants, not "conspiring and argufying with the devil's crowd".

I beg all that read these words, pray for this humble chap that God will use him to turn this country to God's Son and our Savior.

Yours for lost souls,

—W. A. Greene,  
Meadville, Miss.



#### Modern Mothers!

Mother with the radio receiver on her head and music in her heels must be offset by daughter with the old truths of yore wrapped securely around her heart. Is the Baptist Record where your son and daughter can read it when they want? \$2.00 per year.

## Blue Mountain College

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LAWRENCE T. LOWREY, Ph.D., President,

Blue Mountain, Mississippi



A biography of Dr. A. C. Dixon will be written by his widow.

Pastor C. S. Henderson has welcomed thirty into the church since coming to Greenville.

Robert Pearson becomes pastor at Longview and Sturges, returning to his native heath.

The Baptist Record's former "European Correspondent" during the war is reporting the Scopes trial for the Associated Press.

It is said that Evangelist T. T. Martin preached three times a day at Dayton, Tennessee, during the evolution trial.

The Children's Home Finding Society in Jackson has found homes for 1,600 dependent children in the past twelve years.

Dr. W. E. Denham of the Baptist Bible Institute assisted Pastor J. N. Miller in a good meeting at Centerville.

Dr. C. C. Coleman goes from Citadel Square Church, Charleston, S. C., to First Church, Durham, N. C. He was reared at Aberdeen, Miss.

Twelve churches of various denominations in Memphis conducted daily vacation Bible schools. There were 1,500 boys and girls and 329 instructors.

The Northwest Mississippi Encampment begins at Senatobia Sunday, July 26. The music will be in charge of Prof. E. O. Sellers of the Baptist Bible Institute.

If you are to make a report on any subject at your district association at its next meeting and wish for information, write to Dr. R. B. Gunter at Jackson and he will help you.

The secular papers bring the sad news of the death at Neshoban Monday of Elder F. M. Breland. He was a brother of Pastor R. L. Breland and one of the most faithful pastors in his part of the state.

Brother G. F. Austin has resigned at Ellisville after three years of effective service, in which the church built a house to accommodate all departments of the work and in keeping with their growing needs.

A good deal has been said in the secular papers now about the anti-foreign feeling in China. The Baptist Advance raised the question whether we have not an uprising of anti-foreign feeling in America about this time. Worth studying about.

Good for Clarkdale! When a show place in that city tried to put on a bathing beauty contest recently there were no young ladies in the community who applied. Is the tide turning to decency and morality? God speed the work.

Pastor G. W. Riley has resigned at Liberty, effective September 1st. Brother Riley is well known all over the state, having rendered valuable service as pastor in Jackson, Houston and other churches. He also has special gifts as an evangelist. We hope he will stay in Mississippi.

A movement was started by fundamentalists in the Northern Baptist Convention to organize a new foreign mission society which will send out only men and women who are sound in the faith. They do not propose to separate from the Convention but have a new board.

Dr. J. L. Slaughter has welcomed 141 new members into the First Church, Richmond, at the regular services in the few months of his pastorate. During his vacation in August the pulpit will be supplied by Dr. Mosby Seay of Atlanta, Dr. Geo. Ragland of Lexington, Ky., and Dr. Howard I. Stewart of Norfolk.

Our affectionate sympathy goes out to Brother W. H. James of Crystal Springs in his grief over the death of his wife. She passed away suddenly after an operation. She was so helpful

in the home and in his work and seemed so strong and destined to a long life. But the Father had other service for her.

Mr. Carl Travis of Heidelberg and Miss Nina Lee Davis of Harrisburg, Ill., were married this week at the bride's home. Both have been active in Baptist Young People's work. Mr. Travis was graduated from Mississippi College in June, where he was a recognized leader in literary and religious work. He is preparing for the ministry.

The President of the Northern Baptist Convention at Seattle called the delegates to seriously face the fact that the gifts to their co-operative work had dropped from \$10,500,000 in 1921 to about \$5,000,000, or less than half this year. He also suggested a referendum vote by the churches on any budget proposed by the Convention.

Rev. Scott W. Hickey of Abilene, Texas, is a member of the Reese Evangelistic Staff, and has recently held a good meeting at Whistler, Ala. Twenty-four were added to the church. The Sunday School and B. Y. P. U. reorganized, a financial system installed and a class taught in Dr. Scarborough's book, "A Search for Souls".

The Arkansas Baptist Convention wrote out a statement with reference to evolution which all employees of its boards and institutions were expected to accept and sign individually. It seems the trustees of Ouachita College were not satisfied with it and fixed one up of their own for the teachers to sign, "just as good". It looks to a man up a tree as if somebody is headed for trouble.

Brother A. J. Linton, pastor of the church at Braxton, closed a meeting last week with the Siloam Church, three miles east of Magee, to which he has been called as pastor. There were 25 additions, 23 by baptism. In another meeting at Arm Church in Lawrence County this week Brother W. A. Sullivan will assist, and beginning third Sunday at Braxton Brother Sullivan will preach in a second meeting with Brother Linton.

Brother N. T. Tull, Business Manager of the Baptist Bible Institute, says that by the middle of July he had received checks from only seven states on the apportionment for the Institute. Some State Secretaries need to set a good example to the treasurers of promptness in making monthly remittances. The treasurer of the Education Board also had not remitted. It is a good thing to practice what we preach. The states remitting promptly were: Alabama, Florida, Louisiana, Mississippi, South Carolina, Tennessee and Virginia. The others appear to be delinquent.

Secretary E. D. Solomon writes: "One of our very finest young men, Brother L. A. Materne, has been called, and accepted, the pastorate at Lumberton, Mississippi. I regret very much losing this young man from our state. He is a good preacher and a hustling pastor, and is loyal to every denominational interest. He will win his way in dear old Mississippi. I want you good brethren to give him a real, sure-enough, good Mississippi welcome."

"This is not a letter of courtesy, but one from the heart."

Lying down on the job is a habit of many people and organizations, religious and otherwise. For example since prohibition became a part of the national constitution it is too common for state and county officers to say, "Let George do it", let the federal officers attend to the enforcement of the law, forgetting that the state law is as plain as the federal law. Again, because there are mission boards to urge missionary work and raise money for the work, there are some pastors and churches who seem to think they are thereby excused from any part in it. It

doesn't take any more than average sense and honesty to see the fallacy of this.

Hypocrisy is auto-intoxication, or self-poisoning. It is taking into the system what one does not assimilate, and that which was intended for food becomes poison. The knowledge of God and of his word which was intended to save and sanctify us, has turned to poison because we did not receive it and embody it in our lives. That which was intended to be a savor of life unto life becomes a savor of death unto death. Knowledge of truth when ignored or disobeyed becomes a dangerous thing. Like unassimilated food, it is a poison to the soul. Hypocrisy is a failure of conduct to keep pace with knowledge. It is a breach between information and practice. It is the curse of religion.

After some little interval Lumberton has extended a call from the Baptist Church to Rev. Materne of Delhi, La. Lumberton is one of the best fields for work in the state. The people are a band of fine Christian citizens and will follow the leadership of God's man when going in the right direction. They have made many forward steps in the past and with the possibilities which lie out before a wonderfully sound, harmonious group of Baptists, the past is only a partial index of what may be done in the future. They have the Baptist Record in the budget and there are prophets who think they will build a new church in the near future.

In last week's Record was published an article by Dr. F. S. Groner in which the statement was made that Jarvis Street Church of Canada practiced open communion and open membership. We understand that Dr. Groner has elsewhere written a correction of this statement, declaring it erroneous. We have also seen in the Baptist Standard an article from a member of the Jarvis Street Church denying the statement and giving the information that the Jarvis Street Church has a statement in its property deed that the church stands for restricted communion and immersion alone for baptism. We are sorry that Dr. Groner was misled in this matter and are very sorry that The Record was used to publish a statement that was entirely erroneous. We highly esteem Dr. Groner and it is therefore with the more pain that we see that he has allowed himself to be thus misled. Parties in dispute should be sure of their facts, and erroneous reports hurt everybody concerned in them.

(Continued from page 8)

with training at Louisville Training School and the Baptist Bible Institute, has been elected to teach courses in Elementary work and W. M. U. Methods in the Department of Religious Education. She is well trained and thoroughly competent to present the W. M. U. work to our students. It is our purpose to increase the scope and number of courses in this field as rapidly as possible. The study of the W. M. U. Manual is required of all first year students as a part of the regular first year course in Religious Education. It is my privilege to teach this course. Miss Sanders teaches all of the additional courses in W. M. U. work.

Under separate cover I am sending you a copy of our latest catalog in which you will find the W. M. U. courses offered by us described on pages 49-54. I assure you that we shall greatly appreciate any constructive criticism that you may feel free to offer.

Hoping that the Baptist Bible Institute, through the Department of Religious Education, may be able to present the W. M. U. work in the best possible manner, and deeply desiring your fullest co-operation in this undertaking, I am,

Very truly yours,

—L. G. Cleverdon,  
Professor of Religious Education.